MURPHY'S ENLARGED STEREOTYPE EDITION.

THE

CHRISTIAN'S

GUIDE TO HEAVEN;

OR A MANUAL OF

Spiritual Exercises

FOR CATHOLICS:

WITH THE

Evening Office of the Church,

IN LATIN AND ENGLISH;

WITH A

SELECTION OF PIOUS HYMNS.

PUBLISHED WITH THE
Approbation of the Most Rev. Archbishop Eccleston.

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PRIVATE BAPTISM.

All persons, whether man, woman, or child, may baptize an infant, in case of danger of death, thus:

Take common water, pour it on the head or face of the child, and while you are pouring it, say the following words:

"I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

GRACE BEFORE MEALS.

Bless us, O Lord! and these thy gifts, which we are about to receive from thy bounty; through Christ our Lord. Amen.

GRACE AFTER MEALS.

We give thee thanks, O Almighty God! for all thy benefits, who livest and reignest, world without end. Amen.

JOHN MURPHY, Printer

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A TABLE

OF

MOVEABLE FEASTS

Year of our Lord.	Dominical Letter.	Ash Wednesday.	Easter Sunday.	Ascension Thursday.	Whit Sunday.	Corpus Christi.	First Sunday in Advent.
1844	GF	21 Feb	7 Apr	16 May	26 May	6 Jun	1 Dec
1845	E	5 Feb	23 Mar	1 May	11 May	21 May	30 Nov
1846	D	25 Feb	12 Apr	21 May	31 May	11 Jun	29 Nov
1847	C	17 Feb	4 Apr	13 May	23 May	3 Jun	28 Nov
1848	BA	8 Mar	23 Apr	1 Jun	11 Jun	22 Jun	3 Dec
1849	G	21 Feb	8 Apr	17 May	27 May	7 Jun	2 Dec
1850	F	13 Feb	31 Mar	9 May	19 May	30 May	1 Dec
1851	E	5 Mar	20 Apr	29 May	8 Jun	19 Jun	30 Nov
1852	DC	25 Feb	11 Apr	20 May	30 May	10 Jun	28 Nov
1853	B	9 Feb	27 Mar	5 May	15 May	26 May	27 Nov
1854	A	1 Mar	16 Apr	25 May	4 Jun	15 Jun	3 Dec
1855	G	21 Feb	8 Apr	17 May	27 May	7 Jun	2 Dec
1856	FE	6 Feb	23 Mar	1 May	11 May	22 May	30 Nov
1857	D	25 Feb	12 Apr	21 May	31 May	11 Jun	29 Nov
1858	C	17 Feb	4 Apr	13 May	23 May	3 Jun	28 Nov
1859	B	9 Mar	24 Apr	2 Jun	12 Jun	23 Jun	27 Nov
1860	AG	22 Feb	8 Apr	17 May	27 May	7 Jun	2 Dec
1861	F	13 Feb	31 Mar	9 May	19 May	30 May	1 Dec
1862	E	5 Mar	20 Apr	29 May	8 Jun	19 Jun	30 Nov
1863	D	18 Feb	5 Apr	14 May	24 May	4 Jun	29 Nov
1864	CB	10 Feb	27 Mar	5 May	15 May	26 May	27 Nov
1865	A	1 Mar	16 Apr	25 May	4 Jun	15 Jun	3 Dec
1866	G	14 Feb	1 Apr	10 May	20 May	31 May	2 Dec
1867	F	6 Mar	21 Apr	30 May	9 Jun	20 Jun	1 Dec
1868	ED	26 Feb	12 Apr	21 May	31 May	11 Jun	29 Nov
1869	C	10 Feb	28 Mar	6 May	16 May	27 May	28 Nov
1870	B	2 Mar	17 Apr	26 May	5 Jun	16 Jun	27 Nov
1871	A	22 Feb	9 Apr	18 May	28 May	8 Jun	3 Dec
1872	GF	13 Feb	31 Mar	9 May	19 May	30 May	1 Dec
1873	E	26 Feb	13 Apr	22 May	1 Jun	12 Jun	30 Nov
1874	D	18 Feb	5 Apr	14 May	24 May	4 Jun	29 Nov

GIFT OF Mrs. Lucia E. Pantazopoulos
254860

FEASTS, FASTS, &c.

HOLY DAYS,

On which there is a strict obligation to hear Mass, and to refrain from all servile works.

All Sundays in the year.
Feast of the Circumcision of our Lord, 1st Jan.
The Epiphany, 6th Jan.
The Annunciation, 25th of March.
Ascension of our Lord.
Corpus Christi.
Assumption of B. V. M 15th August.
Feast of All Saints, 1st of November.
Nativity of our Lord Jesus Christ, 25th Dec.

FASTING DAYS.

All the days in Lent, except Sundays.
The Eve of Whitsuntide.
The Quarter-Tenses, or Ember days, being the Wednesdays, Fridays, Saturdays next after the first Sunday of Lent, after Whit Sunday, after September 14th, and after December 13th.
The Eves of the Assumption of the B. V. Mary, of All Saints, and of Christmas day.
The Fridays in Advent.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the Sundays in Lent, except when the use of meat is allowed by the archbishop or bishop of the diocess.
All the Fridays throughout the year.
When Christmas falls on Friday, the precept of abstinence is not binding on that day.
The abstinence on Saturday is dispensed with, for the faithful throughout the U. States, for the space of 20 years (from 1840), except when a fast falls on Saturday.

THE TEN COMMANDMENTS.

1. I AM the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness

of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

COMMANDMENTS OF THE CHURCH.

1. The Catholic church commands her children, on Sundays and holidays of obligation, to be present at the holy sacrifice of mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their pastor at least once a year.

4. She commands them to receive the blessed sacrament at least once a year, and that at Easter or during the paschal time, which begins on the first Sunday of Lent, and ends on Trinity Sunday inclusively.

5. To contribute to the support of our pastors.

6. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to *solemnize* marriage at certain prohibited times.

AN EXPLANATION OF THE ORNAMENTS AND CEREMONIES THAT ARE USED IN THE HOLY SACRIFICE OF THE MASS.

ALL the visible rites employed in and about the sacrifice of the mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with his own command,

"Do this in remembrance of me," 1 Cor. xi, 24; that is, do this in memory of my passion. This is plainly to be observed in the altar and its ornaments, as likewise in the garments with which the priest is invested, viz.

The Altar signifies Mount Calvary, whereon Jesus Christ (the only Son of God, and second person of the most blessed Trinity, our Redeemer) was crucified upon a reproachful cross: which very word altar hath relation to sacrifice, which must necessarily be offered to God in that church where his true faith is professed; and therefore this name of altar is mentioned by St. Paul, Heb. xiii, 10: "We have an altar whereof they have no right to eat who serve the tabernacle:" and 1 Cor. ix, 3, as it is likewise in St. Matt. v, 24. All which is sufficient warrant for us to use the name of altar, which also represents the table whereon our Saviour did celebrate his last supper with his disciples the night before he suffered.

The Corporal and Linen Cloths that cover the altar do signify the linen cloth that wrapped the sacred body of Christ when he was laid in the sepulchre.

The Candles lighted on the altar signify the light of faith revealed to the Jews and gentiles; and they advertise us of the great splendor both of faith and of good life and works, required in the celebration of so high and dreadful a mystery.

The Crucifix betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered and piously meditated on in that holy sacrifice.

The Chalice betokens the holy sepulchre of our Lord.

The Paten, the great stone which was rolled against the door of the same sepulchre.

THE GARMENTS WHEREWITH THE PRIEST IS VESTED DURING THE TIME OF MASS.

The Amice, a linen cloth which the priest pulls over his head, and fastens on his neck, signifies the rag of linen wherewith the Jews blindfolded Christ our Saviour in mockery, when they smote and buf-

feted him, saying, "Prophesy unto us, O Christ, who is he that struck thee?" Matt. xxvi, 68.

The Alb (that is, a white linen garment) does represent the garment which Herod put on Christ after he had despised and mocked him. Luke xxiii.

The Maniple that the priest weareth on his left arm, and the Stole that hangeth about his neck, and the Girdle, do figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. John xviii.

The Chasuble (that is, the upper garment) doth express the purple garment the soldiers put on Jesus Christ, Matt. xv, and the heavy cross also that Christ carried on his blessed shoulders to Mount Calvary.

The priest's Tonsure (that is to say, the crown of his head shaved in the fashion of a round circle) doth represent the crown of thorns which the soldiers plaited, and put about the sacred head of our Saviour. Mark xv.

AN EXPLANATION OF THE COLORS USED BY THE CHURCH AT DIVINE SERVICE.

White is used on the feasts of our Lord, of the Blessed Virgin, and of all such saints as are not martyrs.

Red is used at Whitsuntide, on the invention and exaltation of the Cross, and on the feasts of the apostles and martyrs.

Purple or *Violet*, the penitential color, is used on all the Sundays and Ferias of Advent, in the penitential time from Septuagesima till Easter; and on Vigils, Ember and Rogation days, when the Office is of them.

The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the paschal time *White* is used.

The *Black* is used on Good Friday, and in Masses for the dead, which may be said on any day which is not a Sunday or a double, except from Palm Sunday to Low Sunday, and during the Octaves of the Epiphany, Pentecost, and Corpus Christi.

ON THE SIGN OF THE CROSS.

This sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar, to signify that all grace is derived from the passion of Christ. The cross, besides, is marked on all parts of the dress of our ministers, and on the vessels appropriated to the service, to denote their destination. On the altar is raised a cross, with the figure of Christ on it, to bring to our minds that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved.* Finally, we often sign ourselves with the sign of the cross, pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost;* thereby attesting our belief in the blessed Trinity, and in the incarnation and death of our Saviour.

HOLY OR BLESSED WATER.

From the history of the earliest ages of the church, we are informed that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the services of religion. Thus a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this, water, mixed with salt that had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered, and with the same water they and other things were often sprinkled by the minister. Of this ancient practice much still remains in the Catholic church, influenced as she is by the religious motives which, in this and other concerns, actuated the founders of her discipline; and laudably tenacious as she ever must be of antiquity. *Salt*, mingled with water, is deemed the emblem of prudence and incorruption; and the *water* denotes purity and innocence of heart; while he that enters the place of worship, and applies it, with the sign of the cross, to his forehead, is admonished by the action that with cleanliness of heart and hand he should appear in the presence of his Maker.

INDULGENCES EXPLAINED.

An Indulgence is not a leave to commit a sin, nor a pardon of future sins, nor indeed, properly speaking, any pardon of sin at all; but it is only a remission of the whole or of a part of the temporal punishment that often remains to be suffered for sins, which, as to their guilt and eternal punishment, have been already remitted.

For the validity and effect of an indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just cause or motive for the grant; but it is also necessary, on the part of him who obtains it, that he renounce and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed.

Hence indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage them to greater fervor in the practice of them. They who apply for the benefit of indulgence must do it with a penitential spirit, with a sense of the great debts of punishment they have contracted by their sins, and with earnest petitions to be discharged from it through the merits and satisfactions of Christ, by the power of the keys which he has committed to his church. If this debt be not paid by penitential sufferings, or graciously remitted by indulgences in this life, it will, after death, retard the entrance of a soul into the kingdom of heaven, until the last farthing be paid in the prison of purgatory.

Of indulgences some are called plenary, which, when fully obtained, remit the whole debt of temporal punishment that remained due on account of past sins; others are of a certain number of years or days, which, when fully obtained, remit so much of the debt of temporal punishment as would have been discharged by the performance of so many years or days of canonical penance.

PLENARY INDULGENCES.

Granted to the Faithful throughout these States, at the following times.

I. On Christmas day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, *i. e.* from Palm Sunday, inclusively, to Low Sunday, inclusively.

IV. From Whitsunday to the end of the octave of Corpus Christi.

V. On the feast of St. Peter and St. Paul, during the octave.

VI. On the feast of the Assumption of the blessed Virgin Mary, and during the octave.

VII. On the Sunday preceding the fast of St. Michael, and during the octave, unless St. Michael fall on a Sunday; in which case it begins on that day.

VIII. On All Saints' day, and during the octave.

IX. Once every month, on any day which each of the faithful shall choose, as best suits himself.

The conditions of the first, third, sixth, and seventh are,

1. To confess their sins, with a sincere

repentance, to a priest approved by the Bishop.

2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers, for the peace and welfare of God's church.

4. That they be in a disposition, if their circumstances allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these indulgences, that those works of mercy, corporal or spiritual, or this assisting at catechisms or sermons, be done on the same day with the communion; but that persons be then in a disposition or readiness of mind to do those things, or some of them at least, when opportunity shall offer.

The conditions of the second, fourth, and eight are,

1. To confess their sins, with a sincere repentance, to a priest, approved by the ushop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve or the day of their communion.

4. On the day of their communion, to offer up some prayers to God, for the whole state of the Catholic church throughout the world; for the bringing all straying souls to the fold of Christ; for the general peace of Christendom; and for the blessing of God upon these states.

The conditions of the fifth and ninth are,

1. To confess their sins, with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. To pray to God, with a sincere heart, for the conversion of unbelievers, and for the free propagation of the holy faith of Christ.

A PROFESSION OF CATHOLIC FAITH.

I, *N. N.*, with a firm faith, believe and profess all and every one of these things, which are contained in that Creed, which

the Holy *Roman* Church maketh use of; to wit: I believe in one God, the *Father* Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord *Jesus Christ*, the only begotten *Son* of God, and born of the Father before all ages; God of God; light of light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin *Mary*, and was made man. Was crucified also for us, under *Pontius Pilate;* he suffered and was buried: and the third day he rose again, according to the Scriptures: He ascended into heaven; sits at the right hand of the father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the *Holy Ghost*, the Lord and life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the Prophets. And (I believe) One, Holy, Catholic, and Apostolic *Church:* I confess one baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. *Amen.*

I most steadfastly admit and embrace apostolical and ecclesiastical *Traditions*, and all other observances and constitutions of the Church.

I also admit the holy *Scriptures* according to that sense, which our holy Mother, the Church, has held, and does hold, to which it belongs to *judge* of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ* our Lord, and necessary for the salvation of mankind; though not all, for every one: to wit, *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order,* and *Matrimony;* and that they confer grace: and that of these, *Baptism, Confirmation,* and *Order,* cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholic* Church, in the solemn administration of the aforesaid Sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy council of *Trent*, concerning *Original Sin* and *Justification*.

I profess likewise, that in the *Mass* there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord* Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the *Catholic* Church calls *Transubstantiation*. I also confess, that under *either kind* alone *Christ* is received whole and entire, and a true sacrament.

I constantly hold that there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the *Saints*, reigning together with Christ, are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be respected.

I most firmly assert, that the *Images* of *Christ*, of the Mother of God, ever Virgin, and also of the Saints, may be had and retained, and that due honour and veneration is to be given them.

I also affirm, that the power of *Indulgences* was left by *Christ* in the Church,

and that the use of them is most wholesome to *Christian* people.

I acknowledge the *Holy Catholic Apostolic Roman Church*, for the Mother and Mistress of all Churches; and I promise true obedience to the *Bishop of Rome*, successor to St. *Peter*, Prince of the Apostles, and Vicar of *Jesus Christ*.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of *Trent*.

And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the Church.

This true Catholic faith, without which no one can be saved, I, *N. N.*, do at this present freely confess and sincerely hold, and I promise, vow and swear, most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*

A DECLARATION OF FAITH,

COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

Quicumque vult.

Whosoever will be saved, before all

things it is necessary that he hold the Catholic faith.

Which faith, except every one doth keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity,

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, and the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncre ated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet there are not three Eternals, but one Eternal.

And also there are not three Uncre ated, nor three Incomprehensibles; but

one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet there are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be Lord and God:

So we are forbidden by the Catholic religion to say, that there are three Gods or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, no made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation; that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is: that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of the Father, begotten before the world; and he is Man, of the substance of his Mother, born in the world.

Perfect God and perfect Man; of a rational soul, and human flesh subsisting.

Equal to the Father according to his Godhead; and lesser than the Father according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven: he sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

MORNING EXERCISE.

At awakening in the morning, say: O my God, my only good, the author of my being and my last end, I give thee my heart. Praise, honour, and glory be to thee for ever and ever. *Amen.*

At rising up, say: In the name of the

Father, and of the Son, and of the Holy Ghost. *Amen.*

I will raise myself up from this bed of sleep, to adore my God, and to labour for the salvation of my soul. O may I rise on the last day unto life everlasting.

When clothed, kneel down and say: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever more. Holy, holy, holy Lord God of hosts! The earth is full of thy glory. Glory be to the Father: glory be to the Son: glory be to the Holy Ghost.

AN ACT OF ADORATION.

O great God, the Sovereign Lord of heaven and earth, I prostrate myself before thee. With all the angels and saints I adore thee. I acknowledge thee to be my Creator and Sovereign Lord, my first beginning and last end. I render to thee the homage of my being and life. I submit myself to thy holy will; and I devote myself to thy divine service this day and for ever.

AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because thou

hast revealed them, who neither canst deceive nor be deceived.

AN ACT OF HOPE.

O my God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour.

AN ACT OF LOVE.

O my God! I love thee above all things with my whole heart and soul, purely because thou art infinitely perfect and deserving of all love. I love also my neighbour as myself for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

AN ACT OF THANKSGIVING.

O glorious Trinity! I praise thee and give thee thanks for the numberless benefits thou hast bestowed upon me. I thank thee, O heavenly Father, for having created me to thy own image and likeness, and for having preserved me to this day. I thank thee, O merciful Son, for having redeemed me by thy death, and so often fed me with thy precious body and blood. I thank thee, O Holy Spirit, for having

cleansed my soul by thy grace in holy baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank thee, O most bountiful God, for preserving me this night, and granting me this day to serve thee. I earnestly invite all the saints of heaven and earth to join with me in praise and thanksgiving for thy infinite goodness.

Pause a while, and foresee the sins you are most subject to, and firmly resolve to avoid them.

AN ACT OF CONTRITION.

My conscience, O Lord, still reproaches me with many weaknesses and infidelities. I most sincerely repent for having offended thy infinite goodness. I firmly resolve to avoid sin for the future, and rather to die than offend thee.

Make a firm resolution to avoid evil, and to do good.

Adorable Jesus! Divine model of that perfection to which we should all aspire! I will endeavour this day to follow thy example; to be mild, humble, chaste, zealous, patient, charitable and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the greatest diligence, and to

live soberly, justly, and piously, for the time to come. I will take care of my ways, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity, and I will be particularly attentive not to relapse this day into my accustomed failings; but to struggle against them with thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in thy divine service. *Amen.*

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them who trespass against us: and lead us not into temptation; but deliver us from evil. *Amen.*

THE ANGELICAL SALUTATION.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. *Amen.*

THE APOSTLE'S CREED.

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. *Amen.*

THE CONFITEOR.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and

Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

Invoke the blessed Virgin, your angel guardian and your patron saint.

O holy Virgin, Mother of God, my advocate and patroness, pray for thy poor servant: show thyself a mother to me; and thou, O blessed Spirit, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy saint, whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and glorify him eternally with thee in heaven. *Amen.*

THE LITANY OF THE HOLY NAME OF JESUS

LORD, have mercy on us.
Christ have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Life,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great Council,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,
Jesus, God of Peace,
Jesus, Lover of Mankind,
Jesus, Author of Life,
Jesus, Model of Virtues,
Jesus, zealous for Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasurer of the Faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,

Have mercy on us.

Jesus, our Way, and our Life,
Jesus, Joy of angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,
Have mercy on us.

Be merciful unto us. *Hear us, O Jesus!*
Be merciful unto us. *Spare us, O Jesus!*

From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanliness,
From eternal death,
From the neglect of thy inspirations,
By the mystery of thy incarnation,
By thy nativity,
By thy childhood,
By thy labours,
By thy agony and passion,
By thy death and burial,
By thy resurrection,
By thy ascension,
By thy glory,
Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus!*

Lamb of God, who takest away the

sins of the world, *Have mercy on us, O Jesus!*

Jesus, hear us. *Lord Jesus, graciously hear us!*

O Lord Jesus Christ, who hast said, *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you,* mercifully attend to our supplication, and grant us the divine gift of thy charity, that we may ever love thee with our whole hearts, and never desist from thy praise; who livest and reignest one God, world without end. *Amen.*

A PRAYER TO THE BLESSED VIRGIN.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dan gers, O ever glorious and blessed Virgin!

THE ANGELUS DOMINI,

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. The angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hail, Mary, &c.

2. Behold the handmaid of the Lord: may it be done unto me according to thy word. Hail, Mary, &c

3. And the word was made flesh: and dwelt among us. Hail, Mary, &c.

Let us Pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ, thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. *Amen.*

Prayers for the Church, for the Ruling Powers, &c.

We pray thee, O almighty and eternal God, who, through Jesus Christ, hast revealed thy glory to all nations, to preserve the works of thy mercy; that thy church, being spread through the whole world, may continue, with unchanging faith, in the confession of thy name.

We pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, *N. N.*, the vicar of our Lord Jesus Christ, in the government of his church; our own bishop, *N. N.*, (*or, if he be not consecrated,* "our bishop elect;") all other bishops, prelates and pastors of the church; and especially those who are appointed to exercise amongst us the functions of the

holy ministry, and conduct thy people into the ways of salvation.

We pray thee, O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist with thy Holy Spirit of counsel and fortitude the president of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of congress, and shine forth in all their proceedings and laws, framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

We pray for his excellency the governor of this state, for the members of assembly, for all judges, magistrates, and other officers, who are appointed to guard our political welfare; that they may be enabled, by thy powerful protection, to

discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to thy unbounded mercy, all our brethren and fellow citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law: that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy! to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations and friends; of those who, when living, were members of this congregation: and particularly of such as are lately deceased; of all benefactors, who, by their donations, or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord! and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. *Amen.*

INSTRUCTIONS AND DEVOTIONS

FOR HEARING MASS.

What the Mass is, and for what end it is to be offered.

1. FROM the beginning of the world, the servants of God were always accustomed to offer *sacrifice* to him, by way of acknowledging his sovereignty, and paying their homage to him: and in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a solemn act of religion, due to the deity which they worshipped.

2. In the law of nature, and in the law of Moses, there was great variety of sacrifices: some bloody, (in which the victim was slain,) others unbloody: some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honor* and *glory;* others were called *sin offerings*, which were offered for *sins;* others were offerings of *thanksgiving;* others, in fine, were *pacific*, or *peace-offerings;* which were offered for obtaining favors of God; the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of

nature and the law of Moses were of themselves but *weak and feeble elements*, and only figures of a sacrifice to come, *viz.*, that of Jesus Christ; in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believed in this Redeemer to come, those ancient sacrifices were then accepted by the Divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away our sins. Hence, in the 39th Psalm, spoken in the person of Christ to his Father, we read, *Sacrifice and oblation thou didst not desire; but thou hast fitted a body for me.* So *St. Paul* reads it: Heb. x. 5. *Burnt-offering and sin-offering thou didst not require; then said I, Behold I come.* To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice; and would offer up his own body and blood for us.

4. Accordingly, our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all; dying upon the cross for the sins of the whole world. By this one offering

we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us, than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our souls, and that the mercy, grace, and salvation which he has purchased for us may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us, but has also instituted the *blessed eucharist*, the night before his passion, in which he has bequeathed unto us his body and blood under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls, but also, to be offered and presented by his ministers to his Father [mystically broken and shed] as a sacrifice, not by way of a new death, but by way of a standing memorial of his death, a daily celebrating and representing of this death to God, and an application of the fruits of it to our souls.

6. The eucharistic sacrifice of the body

and blood of Christ, daily offered under the forms of bread and wine, in remembrance of his passion, is what is called the *Mass.* This is the solemn liturgy of the Catholic church. This is that *pure offering*, made to God *in every place* among the Gentiles, according to the prophecy of *Malachia*, i. 10, 11. By this Christ is a priest, for ever, according to the order of *Melchisedec*, *Ps.* cix., whose sacrifice was bread and wine: *Gen.* xv.

7. This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross, because both the *victim offered*, and the priest, or *principal offerer*, is the same Jesus Christ. The difference is only in the manner of the offering: because upon the cross our Saviour offered himself in such a manner, as really to shed his blood and die for us: whereas now he does not really shed his blood, nor die any more. And therefore this is called an *unbloody sacrifice;* and that on the cross, a *bloody sacrifice.*

8. By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is there both priest and victim, re-

presenting in person and offering up his death and passion to his father: First, for the *adoration*, praise, honour, and glory of the Divine Majesty. Secondly, in *thanksgiving* for all his benefits. Thirdly, for the obtaining *pardon* of our sins. Fourthly, for the obtaining of *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to obtain all these ends, must be infinitely beyond all the *holocausts, thank-offerings, sin-offerings,* and *peace-offerings* of the ancient law.

9. This sacrifice of the Mass, then, is offered up to God in the Catholic church, 1st, as a daily *remembrance* of the passion of Christ; *This do in remembrance of me,* St. *Luke,* xxii. 2dly, As a most solemn *worship* of the Divine Majesty. 3dly, As a most acceptable *thanksgiving* to God, from whence it has the name of *eucharist.* 4thly, As a most powerful means to move God to show mercy to us in the *forgiveness of our sins;* for which reason we call it *propitiatory.* And, lastly, as a most effectual way to *obtain* of God all that we want, coming to him (as we here do) with Christ and through Christ.

10. For these ends, both priest and people ought to offer up the sacrifice of the Mass. The priest, as Christ's minister

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and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great high priest, Jesus Christ. And with this offering of Christ's, both the one and the other ought to make a total offering of themselves also by his hands, and in the union with him.

11. Hence the best devotion for hearing Mass, is that which has for its object the passion of Christ, and which tends to unite us to the soul of Christ, and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, *viz*, the adoration of God, thanksgiving for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

The manner of hearing Mass.

At the beginning of the mass, the priest, at the foot of the altar, makes the sign of the cross, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen*, and then recites, with the clerk, the 42d Psalm, *Judica me, Deus, &c., Judge me, O God, &c.*, which you may either recite with him, or pray as follows:

A Prayer for the beginning of the Mass.

O Almighty Lord of heaven and earth! behold, I, a wretched sinner, presume to appear before thee, this day, to offer up to thee by the hands of this thy minister, and by the hands of our high-priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross. First, for thy own honor, praise, adoration, and glory. Secondly, in remembrance of his death and passion. Thirdly, in thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. Fourthly, for obtaining pardon and remission of all my sins; and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for the whole church. O! be thou pleased to assist me in such a manner by thy grace, that I may behave myself this

day as I ought to do, in thy divine presence; and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it, through the same Jesus Christ thy Son. *Amen.*

Then the priest, bowing down, says the *Confiteor, I confess to Almighty God, &c.*, by way of a general confession to God, to the whole court of heaven, and to all the faithful there present, of his sins and unworthiness; and to beg their prayers to God for him. And the clerk in the name of the people prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins; which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at his divine sacrifice

A Prayer at the Confiteor.

O blessed Trinity! one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable trea sons against thy divine Majesty. have sinned, O Lord, I have sinned; I have grievously offended through the whole course of my life, in thought, word and deed, and therefore am most unworthy to lift up my eyes to heaven, or so much as to pronounce thy sacred name; how much more am I unworthy to appear here in thy sanctuary—and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person both priest and victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy temple, and with the poor publican (and, as I hope, with the same penitential spirit) I strike my breast, and say, *O God, be merciful to*

me a sinner. [*Repeat this thrice.*] And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O Fountain of mercy, grant this mercy to me, and to all poor sinners. *Amen.*

After the *Confiteor*, the priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord! our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Jesus Christ our Lord.* Amen. Say the same with him; and when he kisses the altar, as a figure of Christ, and the seat of the sacred mysteries, make an act of love for your divine Saviour, and embrace his feet with an humble and tender affection.

When the priest is come up to the altar he goes to the book, and there reads what is called the *introit* or *entrance* of the Mass, which is different every day, and is generally an anthem taken out of the Scripture, with the first verse of one of the psalms, and the *Glory be to the Father*, &c., to glorify the blessed Trinity.

A Prayer at the Introit.

Grant, O Lord, we may be truly prepared for the offering this great sa-

crifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

The priest returns to the middle of the altar, and says, alternately with the clerk, the *Kyrie Eleison,* or *Lord have mercy on us,* which is said three times to God the Father; three times, *Christe Eleison,* or *Christ have mercy on us,* to God the Son; and three times again, *Kyrie Eleison,* to God the Holy Ghost. Join in this frequent calling for mercy; but let it be with a truly contrite and humble heart.

After the *Kyrie Eleison,* the priest recites the *Gloria in Excelsis,* or *Glory be to God on high,* &c., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth. of Christ. Join in this heavenly hymn, and excite in your soul the affections which it expresses.

The Gloria in Excelsis.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus. Rex cœlestis. Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.—Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum Sanc-

Glory be to God on high, and peace on earth to men of good will. We praise thee. We bless thee. We adore thee. We glorify thee. We give thee thanks for thy great glory. O Lord God! O heavenly King! O God the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of God, Son of the Father! O thou! who takest away the sins of the world, have mercy on us. O thou! who takest away the sins of the world, receive our prayer. O thou! who sittest at the right hand of the Father, have mercy on us. For thou

to Spiritu in gloria Dei Patris. *Amen.*

alone art holy.—Thou alone art Lord. Thou alone art most high, O Jesus Christ! together with the Holy Ghost in the glory of the Father. *Amen.*

N. B. This being a hymn of joy, is omitted in the Masses of *Requiem* for the dead, and in the Masses for the *Sundays* and *Ferias* of the penitential times of *Advent* and *Lent*, &c.

At the end of the *Gloria in Excelsis* the priest kisses the altar, and turning about to the people, says, *Dominus vobiscum, The Lord be with you.* Answer. *Et cum Spiritu tuo, And with thy spirit.* As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with all his people, by directing and assisting all with his heavenly grace.

The priest returns to the book, and says, *Oremus, Let us pray;* and then reads the collect or collects of the day, concluding them with the usual termination, *Per Dominum nostrum, Through our Lord Jesus Christ*, &c., with which the church commonly concludes all her prayers. While the priest is reading the collects, you may thus join with him.

A Prayer at the Collects.

O almighty and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servants, in the name of thy whole church, and in behalf of us thy people: accept them, to the honor of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation, through our Lord Jesus Christ. *Amen.*

On the Festival of a Saint.

Grant, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions, through our Lord Jesus Christ. *Amen.*

The collects being ended, the priest lays his hands upon the book, and reads the *epistle* or *lesson* of the day. At the end of which, the clerk answers, *Deo gratias, Thanks be to God*, viz., for the heavenly doctrine there delivered. Then follow some verses or sentences of scripture. called the *Gradual,* which are every

day different. During the epistle and gradual, you may pray thus:

A Prayer at the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by thy prophets and apostles: O grant that we may so improve by their doctrine and examples, in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions: that we may be ever directed by thy light; and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts, through our Lord Jesus Christ.

A Prayer at the Gradual.

How wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times: thy praise shall ever be in my mouth. Be thou my God and my Protector for ever: I will put my whole trust in thee: O let me never be confounded.

After this, the book is removed to the other side of the altar, in order to the reading of the gospel for the day. This removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ, published by the preachers of the new law. The priest, before he reads the gospel, stands awhile bowing down before the middle of the altar, begging of God in secret to cleanse his heart, and his lips, that he may be worthy to declare those heavenly words. You may, at the same time, ask of God, that he would open your ears and heart, that these divine lessons may sink deep into your soul.

At the beginning of the gospel the priest greets the people with the usual salutation, *Dominus vobiscum, The Lord be with you.* And then tells out of which of the evangelists the gospel is taken, saying, *Sequentia S. Evangelii secundum,* &c., i. e., *What follows is of the holy gospel* &c. At which words both priests and people make the sign of the cross, 1st, Upon their foreheads, to signify that they are not ashamed of the cross of Christ and his doctrines. Secondly, upon their mouths, to signify that they will ever profess it in words. Thirdly, upon their

breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine, Glory be to thee, O Lord.*

At the gospel stand up, and declare, by that posture, your readiness to go and do whatsoever you shall be commanded by your Saviour in his gospel: and if you have not the opportunity of reading it, or otherwise attending to it, you may pray as follows:

A Prayer at the Gospel.

O Lord Jesus Christ, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy gospel, and the preachers of thy word, grant me grace, that I may be wanting in no care necessary for being instructed in thy saving truths. Let me be as industrious in my soul's concern, as I am for my body: that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of thy gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy

commandments; and, resisting all the inclinations of corrupt nature, ever follow thee, who art the way, the truth, and the life; for thus only can I be thy true disciple; and thus only, O Jesus, canst thou be my master.

At the end of the gospel, the clerk answers, *Laus tibi, Christe, Praise be to thee, O Christ.* And the priest kisses the book, in reverence to those sacred words he has been reading out of it. Then upon all *Sundays*, and many other festival days, standing in the middle of the altar, he recites the Nicene Creed, kneeling down at those words, *He was made man*, in reverence to the great mystery of our Lord's incarnation.

The Nicene Creed.

Credo in unum Deum, patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum, ante omnia	I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all

sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum, nonfactum, consubstantialem Patri per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum Do-

ages. God of God, Light of light, true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven. And was incarnated by the Holy Ghost of the Virgin Mary; AND HE WAS MADE MAN: was crucified also under Pontius Pilate; he suffered and was buried. And the third day he rose again, according to the Scriptures. And he ascended into heaven, sits at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom

minum, et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma, in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. *Amen.*

there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified· who spoke by the Prophets. And one, holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come.— *Amen.*

Then the priest turns about to the people, and says, *Dominus vobiscum, The Lord be with you.* And having read in the book a verse or sentence of the scripture, which is called the *Offertory,* and is every day different, he uncovers the chalice, and taking in his hand the paten, or little plate, offers up the bread to God;

then going to the corner of the altar, he takes wine, and pours it into the chalice, and mingles it with a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side; after which, he returns to the middle of the altar, and offers up the chalice. Then bowing down, he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and blessing the bread and wine with the sign of the cross, he invokes the author of all sanctity to sanctify this offering. During the offertory you may pray thus:

A prayer at the Offertory.

Accept, O eternal Father, this offering which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. 'Tis as yet only bread and wine, but, by the miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our high-priest, and he is our victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thine own

honour, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son, we offer ourselves to thee, begging that, by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life and death may ever separate us any more from thee.

At the end of this offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying, *Lavabo*, &c., *I will wash my hands among the innocent, and I will encompass thy altar, O Lord*, &c., as in the latter part of the 25th *Psalm*. Then returning to the middle of the altar, and there bowing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honourable commemoration of the blessed Virgin, and of all the saints, that they may intercede for us in heaven,

whose memory we celebrate upon earth. You may thus join with him:

A Prayer at the Lavabo, or the washing of the fingers.

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A Prayer when the Priest stands bowing down at the middle of the altar.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's pas sion, resurrection, and glorious ascen sion; and grant that we may die with him to our sins, rise with him to new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. *Amen.*

Then the Priest, kissing the altar, turns to the people, and says, *Orate, fratres*, &c., (i. e.) *Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk:

May the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all this holy church.

Then the priest says, in a low voice, the prayers called *Secreta*, which correspond to the collects of the day, and are different every day, during which you may pray as follows:

A Prayer at the Secreta.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. *Amen.*

On the Festival of a Saint.

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant, *N.*, and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor, through our Lord Jesus Christ.

The priest concludes the *Secreta*, by saying aloud, *Per omnia sæcula sæculorum*, that is, *World without end.* Answer. *Amen.* Priest. *Dominus vobiscum, The Lord be with you.* Answer. *Et cum spiritu tuo, And with thy spirit.* Priest. *Sursum corda, Lift up your hearts.* Answer. *Habemus ad Dominam, We have them lifted up to the Lord.* Priest. *Gratias agamus Domino Deo nostro, Let us give thanks to the Lord our God.* Answer, *Dignum et justum est, It is meet and just.* Then the priest recites the *preface* (so called, because it serves as an introduction to the canon of the Mass.)

The Preface.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere; Do-

It is truly mee and just, right, and available to salvation, that we always, and in all

mine sancte, Pater omnipotens, æterne Deus; qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis, sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia Unitas, et in Majestate adoretur æqualitas. Quam laudant Angeli atque

places, give thanks to thee, O holy Lord, Father Almighty, eternal God; who, with thy only begotten Son and the Holy Ghost, art one God, and one Lord, not in one single person, but in three persons and one substance. For what we believe of thy glory, as thou hast revealed it, we believe the same of thy Son, and of the Holy Ghost, without any difference. so that in the confession of one true and eternal Deity, we adore a distinction of persons, a unity of essence, and an equality of

Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, una voce dicentes,

Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

majesty. Which the angels and archangels praise, the Cherubim and Seraphim, also, who cease not to cry out daily, saying, with one voice,

Holy, holy, holy Lord God of Sabaoth! The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

After the *preface* follows the canon of the Mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of *Christ* in his passion, and his concealing at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as

it were, in secret, to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

The canon begins by the invoking the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholic church, for the pope, for the bishop, for the government, and for all the professors of the orthodox and apostolic faith throughout the whole world. Then follows the *Memento*, or commemoration of the living, for whom in particular the priest intends to offer up that Mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints; to honour their memory, by naming them in the sacred mysteries, to communicate with them, and to beg their intercession through Christ our Lord. During this part of the canon you may pray thus:

A Prayer at the beginning of the Canon.

O ETERNAL and most merciful Father! behold, we come to offer thee our homage this day; we desire to adore,

praise, and glorify thee; and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not approach thee otherwise than in company with thy Son, our advocate and mediator, Jesus Christ, whom thou hast given us to be both high-priest and sacrifice. With him therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours: and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him and through him we beseech thee to exalt thy holy Catholic church throughout the whole world; to maintain her in peace, unity, holiness and truth; to have mercy on thy servants, *N.*, our chief bishop, *N.*, our prelate, and all that truly fear thee; on our parents, children, friends, and benefactors, &c.

on all those whom we have any ways scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son: through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of Christ, and begs that God would accept of this oblation, which he makes in the name of the whole church; and that he would grant us peace in this life and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty that they may be

made to us the body and blood of his most beloved Son, our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into the blood; which consecration is made by Christ's own words, pronounced in his name and person by the priest, and is the most essential part of this sacrifice; because thereby the body and blood of Christ are really exhibited and present to God, and Christ is mystically immolated. Immediately after the consecration follows the *elevation*, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the elevation of the chalice, the priest recites those words of Christ: *As often as you shall do these things, you shall do them in remembrance of me.* Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ; and begging of God to accept this sacrifice, as he was pleased to accept the oblations of *Abel*, *Abraham*, and *Melchisedech*; and to command, that it may, by his holy angel, be presented upon the altar above, in presence of his Divine Majesty, for the benefit of all those who shall partake of these mysteries here below. In the mean time, you may pray thus:

A Prayer when the Priest spreads his hands over the Oblation.

We present to thee, O Lord! this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity, that, by thy all-powerful blessing, they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace, in this life, and eternal happiness in the next.

At the Consecration.

Make an act of faith of the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father. Beg that your heart and soul may be happily changed into him.

At the Elevation.

Contemplate with the eyes of your soul, your Saviour elevated upon the cross for you. Bow down all the powers

of your soul to adore him; and beg that he would draw all hearts to himself.

A Prayer after the Elevation.

Look down, now, O Lord! we beseech thee, upon this sacred victim, which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and was born in this world; that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O! look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above from the hands of the angel of

the great council, the eternal priest, and from thence send down thy blessing upon us all, who here below assist at these divine mysteries, through the same Jesus Christ our Lord. *Amen.*

Then the priest proceeds to the *Memento*, or commemoration of the dead, saying, *Remember, also, O Lord! thy servants*, N. *and* N., *who are gone before us with the sign of faith, and repose in the sleep of peace;* praying for all the faithful departed in general, and, in particular, for those for whom he intends to offer this sacrifice. Do you the same; and during this *Memento*, recommend in particular to God's mercy, through Jesus Christ's death and passion, the souls of your relations, friends, &c., such as are lately dead, or have been particularly recommended to your prayers; all such as you have any ways injured or to whom you have been an occasion of sin; such as are in the greatest want of prayers, or have none to pray for them: in fine, all such as God would have you particularly to pray for, and conclude with the priest: *To them, O Lord! and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace, through the same Christ our Lord.* Amen.

After this *Memento,* or commemoration of the dead, the priest, raising his voice a little, and striking his breast, says, *Nobis quoque peccatoribus,* &c., *And to us also sinners,* &c., humbly craving mercy and pardon for our sins, and to be admitted to some part and society with the apostles and martyrs, through Jesus Christ. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, *Through him, and with him, and in him, is to thee, O God the Father omnipotent, in the unity of the Holy Ghost, all honor and glory;* which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying, with a loud voice, *Per omnia sæcula sæculorum, For ever and ever.* Answ. *Amen.* After which he recites aloud the *Pater Noster,* or *Lord's Prayer;* the clerk answering at the end, *Sed libera nos a malo, But deliver us from evil.* In the mean time you may pray thus:

A Prayer at the Nobis quoque Peccatoribus.

We humbly implore thy mercy, O Lord! for ourselves also. We beg pardon for all our sins; we desire to detest them, and to renounce them for

ever. All our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ, and to be one day, through him, admitted into the company of the blessed apostles and martyrs in thy heavenly paradise. In the mean time, we desire to offer thee daily, through him, *all honor and glory.*

At the Pater Noster, join with the priest in that sacred prayer.

Pater noster, qui es in cœlis; sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. R. Sed libera nos a malo. P. *Amen.*

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

After this, the priest breaks the Host over the chalice, in remembrance of Christ's body being broken for us upon the cross: and he puts a small particle of the Host into the chalice, praying that *the peace of the Lord may be always with us.* Then kneeling down, and rising up again, he says, *Agnus Dei*, &c. *Lamb of God, who takest away the sins of the world, have mercy on us.* He repeats this thrice; but at the third time, instead of *have merey on us*, he says, *grant us peace.* After the *Agnus Dei*, the priest says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down and rising again, he takes up the Host, and striking his breast, says thrice, *Domine, non sum dignus*, &c., *Lord, I am not worthy that thou shouldst enter under my roof, but only say the word, and my soul shall be healed.* After which he makes the sign of the cross upon himself with the Host, saying, *The body of our Lord Jesus Christ preserve my soul to life everlasting.* Amen. And so he receives it. Then, after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words, *The blood of our Lord Jesus Christ preserve my soul to life everlasting.* Amen. Then follows the

communion of the people, if any are to receive.

The devotion most proper for the people, from the *Pater Noster* till after the priest's communion, is to make during that time a *spiritual communion;* first, by a lively *faith* of the real presence, in the blessed sacrament, of the Lamb of God slain for our sins, and of the abundance of graces which he brings with him, to such as receive him worthily. Secondly, by an ardent desire of partaking of this life-giving food. Thirdly, by *humbly* acknowledging, and heartily bewailing their unworthiness and sins, which hinder them from daring to approach this heavenly table. Fourthly, by inflamed affections of love, aspiring after Jesus Christ, and an eternal union with him, inviting him to come, at least spiritually, and take full possession of all the powers of their souls, and to give them a large share in those graces which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears Mass, but at any other hour in the day, and the oftener the better. You may, if you please, make use of this form.

A Spiritual Communion.

O MY sweet Saviour Jesus Christ, thou who art my sovereign Good, the Fountain of all goodness, my God and my all, I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our high-priest and our victim. I most firmly believe that thou offeredst thyself upon the cross, a sacrifice for us all, after having suffered many cruel torments for us; and that, by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by the faithful in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine sacrament! O what graces, what sanc-

tity do they receive from this fountain of all holiness! O that I were so happy as to be worthy to approach this day thy heavenly banquet, and to feed on the food of life, the bread of angels! But, alas! I am the most wretched of all sinners, who, from my first coming to the use of reason, to this hour, have innumerable ways offended thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure; and therefore infinitely unworthy to approach the Lord of all purity and sanctity. In this lamentable state that I am in, I dare not so much as look up towards thy altar, much less approach it: but, with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy, have compassion on me, and suffer me at least to sigh after thee, and though I am unworthy of thy embraces, permit me, like the

penitent *Magdalen*, to present myself at least at thy feet, and wash them in spirit with my tears! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul! Recollect my memory to thee, enlighten my understanding, and inflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, hear me, O Lord; and in all things else do with me what thou wilt.

After the communion, the priest takes the *lotions* or *ablutions* of wine and water, into the chalice, in order to consume whatever may remain of the consecrated species. Then covering the chalice, he goes to the book, and reads a versicle of holy scripture, called the *communion;* after which he turns about to the people with the usual salutation, *Dominus vobiscum;* and turning to the book reads the collects, or prayers, called *The post com-*

munion. After which he again greets the people with *Dominus vobiscum,* and gives them leave to depart with *Ite missa est.* The clerk answering, *Deo gratias, Thanks be to God.* Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity, and turning about to the people, gives his blessing to them all in the name of the blessed Trinity. The mass is concluded by reading the beginning of the Gospel according to St. *John,* which the people here standing, till these words, *Et Verbum caro factum est, And the Word was made flesh;* when both priest and people kneel down, in reverence to the mystery of Christ's incarnation. At the end, the clerk answers, *Deo gratias, Thanks be to God.* After this the priest retires from the altar to the sacristy, and unvests himself, reciting in the mean time, the *benedicite,* or the canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion of the priest, you may pray as follows:

A Prayer after the Communion.

I RETURN thee now most hearty thanks O my God! through Jesus Christ thy Son, that thou hast been pleased to de-

liver him up to death for us, and to give us his body and blood, both as a sacrament and sacrifice in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercy. O! pardon me, dear Lord! all my distractions, and the many neglects which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands, and beg that all my undertakings, all my thoughts, words and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord.

The beginning of the Gospel of St. John.

In the beginning was the Word and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life,

and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to bear witness of the light, that all might believe through him. He was not the light, but to bear witness of the light. That was the true light which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave to them power to become the sons of God; to them who believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God: and *the word was made flesh*, and dwelt among us And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

Method of hearing Mass spiritually for the absent.

It often happens, that Christians,

through distance of place, indisposition, or other unavoidable impediments, are hindered from being present at the great sacrifice of the Mass. In these cases, it is proper they should endeavour to assist thereat, at least in spirit, which may be done, with great fruit to their souls, in this manner.

Let them choose a proper time in the morning and by themselves, (or, if they have a family, summoning them together,) go into their oratory, and there present themselves in spirit before the altar of God. Having bewailed their misfortune, in being kept at a distance from these heavenly mysteries, let them join themselves in heart and affection with all who are offering this sacrifice to God at that time, representing more particularly to themselves that Mass which is then offered in the place where they commonly hear Mass; and applying themselves to the same devotions they commonly use in time of hearing Mass.

Thus, for example: at the *confiteor*, let them confess their sins, with a hearty repentance; at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in excelsis*, let them give adoration and glory to God; at the *collects*, let them recommend to him their own and the

church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy word. Let them thus accommodate their devotion to all the other parts of the Mass; remembering always the *four intentions* of the sacrifice, *the passion of Christ*, and *a spiritual communion;* uniting themselves in every part of this sacrifice to Jesus Christ, and offering themselves to God with him and through him.

INSTRUCTIONS AND DEVOTIONS FOR CONFESSION.

In order to prepare yourself to make a good confession, endeavour, in the first place, to recommend the matter earnestly to God; and, for some days beforehand, frequently and fervently beg his divine grace and assistance; and this more especially, if you have, for a long time, lived in the habit of sin: in which case, it is most proper to prepare yourself by a spiritual retreat for some days, during which time you may seriously enter into yourself.

Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins, to help your memory; and

reflect, in particular, on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c.

When you have duly examined your conscience, do not think that this is all you have to do, in order to be well prepared for confession. The greatest part of the work remains still to be done; and that is, to take proper time and care to procure a hearty sorrow and detestation of all your sins, by which you have offended so good a God, with a full determination, with the grace of God, to avoid the like sins for the future.

In order to obtain this hearty sorrow for your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is: and you must make use of such prayers, considerations, and meditations, as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God, and his benefits to you, on the death and passion of Christ, &c.

If you have any thing upon your conscience, which you have a particular difficulty of confessing, cease not, with

prayers and tears, to importune your heavenly Father to assist you in this regard, till he gives you the grace to overcome that difficulty; and be sure never to go to confession with a design of telling a lie to the Holy Ghost.

Let your confession be humble, without seeking excuses for your sins, or throwing the fault on others. Let it be entire, as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or notoriously aggravate it. Be modest in your expressions, and take care not to name any third person.

A Prayer to implore the Divine assistance in order to make a good confession.

O ALMIGHTY and most merciful God! who hast made me out of nothing, and redeemed me by the precious blood of thy only Son—who hast, with so much patience borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mean shadows;

seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks, like swine: behold, O most gracious Lord! I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to return to thee, the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and, with the like resolutions, to rise without delay, and go home to my Father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. I know, thou desirest not the death of a sinner, but that he may be converted and live. I know thy mercies are above all thy works: and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of

penance. I desire to confess my sins with all sincerity, to thee, and to thy minister, and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience.

But, O my good God! what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them? Without this, my sins will be all against me still, and I shall be still thy enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee: and this change of heart none but thou can give. O give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope, in the passion of my Redeemer. Teach me to fear thee, and to love thee. Give me, for thy mercies' sake, a hearty sorrow for having offended so good a God.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion

of thy Son, that I may obtain the grace to make a good confession. O all you blessed angels and saints of God! pray for me, a most miserable sinner, that I may now effectually turn from my evil ways, that my heart may henceforward be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. *Amen.*

AN EXAMINATION

OF

THE TEN COMMANDMENTS.

I. *Commandment.*

GIVEN to any creature the honour due only to God.

Not loved God above all things.

Arrogated to myself any part of the glory in any action, and not given all to God.

Borne overmuch love to creatures.

Doubted in matters of faith.

Ignorant of the creed, the ten commandments, or the precepts of the church.

Murmured against God for my own adversity, or prosperity of others.

Wanted confidence in God.

Presumed on his goodness.

Despaired of his mercy.

Believed dreams or tellers of fortunes.

Gone to witches or cunning men for counsel, for the recovery of things lost.

Used charms, or superstitious words, or actions, for the cure of diseases, or any thing else.

Given any scandal to heretics, or favoured their heresy.

Hindered any one's conversion from heresy or schism.

Not recommended myself daily to God

Not conformed my will in all things to the divine will.

II. *Commandment.*

Taken the name of God in vain.

Blasphemed God or his saints.

Spoken irreverently of holy things, or profaned any thing relating to religion.

Sworn falsely, or rashly for any trivial matters.

Cursed myself or others, or any creatures.

Broken my vows.

Angered others so far as to make them swear or blaspheme God.

III. *Commandment.*

Not kept holy the Lord's day, and other days commanded to be kept.

Bought or sold things not of necessity on that day.

Done or commanded some servile work, not of necessity.

Not heard Mass, or been willingly distracted in the time of Mass.

Talked, gazed, or laughed in the church.

Not cared to hear Catholic sermons.

Spent the day in dancing, drinking, cards, &c.

Omitted saying my morning and evening prayers or other devotions.

IV. *Commandment.*

Not honoured my parents, superiors, masters, or betters, every one according to my just duty. Despised them. Spoke evil of them. Cursed them. Murmured against them. Not prayed for them. Deceived them. Disobeyed them. Not succoured my parents. Been ashamed of them. Made them sad. Not used reverence to aged persons. Mocked or jested at them.

V. *Commandment.*

Procured, desired, or hastened the death of myself or others.

Borne hatred. Oppressed any. Desired revenge. Not forgiven. Refused to speak to others. Given provoking language.

Threatened, or struck others, not under my charge. Made others quarrel.

VI. *Commandment.*

Committed adultery, fornication, or incest. Procured pollution in one's self or others. Wanton words, looks, or gestures. Lascivious dressing, colours, or painting. Lewd company. Lascivious balls, or revellings. Dishonest books. Unchaste songs. Kissing, or unchaste discourses.

VII. *Commandment.*

Stealth, cozenage, deceit, in gaming, reckoning, buying, or selling; in wares, prices, or weights.

Bought of such as could not justly sell. Taken of such as could not justly give. Wilfully damaged another man's goods. Negligently spoiled them. Run into debts carelessly beyond my power, or without purpose of payment. Vexed others by unjust lawsuits. Not paid my debts. Not fulfilled my promises. Kept that which ought to be restored.

VIII. *Commandment.*

Borne false witness. Called injurious names. Uttered another's secret sins. Flattered myself or others. Believed false reports of others. Not defended their good

name. Sowed discord. Opened others' letters. Judged rashly. Falsely suspected. Too much disturbed. Listened to others. Talked with an evil design. Concealed the truth, to the detriment of others.

IX. *Commandment.*

Inward concupiscence of the flesh, that passes no farther than the mind; as desiring, or willingly taking pleasure in thinking of those things which are forbidden to be done in the sixth commandment.

X. *Commandment.*

Coveted any thing belonging to an other; not contented with what God has given me. Greedy of growing rich.

ON THE SEVEN DEADLY SINS.

I. *Pride.*

Pride. Vain-glory. Ambition. Superfluity. Presumption. Vanity. Hypocrisy. Flattery. Dissimulation. Obstinacy. Curiosity. Flouting, or scoffing. Contempt of others.

II. *Covetousness.*

Covetousness. Niggardliness. Greediness. Without pity. Not given alms, having wherewithal. Not lent to some

in need. Not contented with my own state.

III. *Luxury, or Lust.*

Of the sins of luxury, see under he sixth commandment.

IV. *Anger.*

Anger. Impatience. Hastiness. Rage or fury. Disdainfulness. Waywardness. Fretfulness. Discontentedness. Picking of quarrels. Immoderate grieving. Severe correcting.

V. *Gluttony.*

Gluttony. Drunkenness. Delicate dishes. Eating more than one meal on fasting days. Eating flesh on prohibited days. Banqueted and feasted above my ability. Intemperate feeding.

VI. *Envy.*

Envy. Grieved at others' prosperity, or to hear them well spoken of. Rejoiced at their hurt. Dispraised their merchandise. Interpreted their doings or sayings in the worst sense.

VII. *Sloth.*

Sloth. Indevotion. Drowsiness, or sleepiness. Idleness, or laziness. Over-

much seeking my own ease. Inconstant in good purposes. Neglected things given me in charge. Ungrateful to God for his benefits. Unthankful to my friends and benefactors. Chosen rather to want, than to work or labour for my living. Not prayed for the faithful souls departed.

In all which we not only sin ourselves, but also become accessory to another's sin; either by commanding, counselling, consenting, or approving; by not endeavouring to hinder; by not admonishing; and, lastly, by evil example.

A Prayer for obtaining Contrition.

I HAVE now, here before me, O Lord! a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which, I am assured, will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord! this repentance must be thy free gift; and and if it comes not from the hand of thy mercy, all my endeavours will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies! and pour forth into my

heart thy grace, whereby I may sincerely repent me of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee, so good a God. Permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect: but let it be now thy gift descending from thee, O Father of lights! that so my repentance may be accompanied with an amendment and change of life, and I may be acquitted of all my sins, and once more received into the number of thy servants; through Jesus Christ our Lord. *Amen.*

Meditation before confession, in order to excite in the soul a hearty sorrow for having offended God.

Consider, first, My soul, that God is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity; and sent thee into this world, to the end, that, by loving and serving him, thou mightest merit this happy eternity.

Consider, secondly, What a filthy monster sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious, and hideous, that hell itself has nothing worse. It is the greatest of all evils, and infinitely opposite to the Sovereign Good. This dismal poison changed, in a moment, innumerable angels into ugly devils; it is the bane of the whole world; and daily crowds hell with innumerable souls.

Consider, thirdly, The multitude of thy sins; and how, from thy first attaining to the use of reason, till this very hour, thou hast not let one day pass, without many ways offending thy God. And what had he done, to deserve this treatment at thy hands? Ah! how early didst thou turn thy back to him! How quickly didst thou fall from the Supreme Good into the bottomless pit of sin and misery! Hast thou not defiled all the powers of the soul, and all the senses and members of the body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the giver? And yet all this while he has spared thee, while millions of others have been cut off in their sins.

Consider, fourthly, That death will be with thee very quickly: and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember, that a death-bed repentance is but a poor chance. Alas! they will certainly deceive themselves, who design to impose upon God's justice, by living in sin, and dying in grace. Consider also the dreadful account thou must give, immediately after death, of all the sins of thy life; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears.

Consider, fifthly, How good God is in himself, and how good he has been to thee. He is an ocean every way of infinite goodness and perfection; a beauty so charming as to ravish all that see him, and fill their souls eternally with inconceivable joy, delight, and love. He is the inexhaustible source of all perfection, and of all beings; and every good that is in any of his creatures is from him, by him, and in him. He is eternal, without beginning, ending, or change; he is immense and incomprehensible, filling heaven and earth, and all things therein His power, wisdom, mercy, and justice

are all infinite: and who art thou, my soul, that so great a God should set his heart upon thee?

Consider, sixthly, The innumerable benefits and favours thou hast received from God. He has given thee thy very being, he formed thy body in thy mother's womb, and created thy immortal soul to his own image and likeness. He preserved thee from perishing by any of those innumerable accidents to which thou wert exposed for the space of nine months; and brought thee safe to the waters of baptism, where he washed thee from sin, made thee his child, and heir to his kingdom.

Consider, seventhly, How much thy Saviour Jesus Christ, the Son of God, has suffered for thy sins. His whole life was a continual suffering: but what dreadful torments did he endure for thee in his passion and death! What a bitter agony in the garden of Gethsemane! What a bloody sweat! O! the anguish of his sacred soul, which forced from his body this dreadful sweat! O! the heinousness of thy sins, my soul, which thy Saviour has thus bewailed with tears of blood! Alas! it was for the love of thee, he suffered all this; judged to be worse than Barabbas; rent and torn with whips

and scourges; crowned with thorns; derided as a mock king; vested with a purple garment, and a reed given him instead of a sceptre; condemned to a disgraceful death; loaded with a heavy cross on his wounded shoulders; his thirst quenched with gall and vinegar; violently stripped of his clothes, which now cleaved fast to his wounds; stretched on the cross as on a rack, and nailed to it with gross nails driven through his hands and feet; hoisted up in the air, between two thieves and there, in most bitter torments and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Run now at least to thy crucified Saviour; embrace his feet like Magdalen, and strive to wash them with thy tears.

Affections and Resolutions.

My Lord and my all! I am confounded at the multitude and enormity of my offences against so good a God; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas! what shall I now do, O Lord—what shall I say—but with the humble publican, strike my breast, and cry unto thee, *O God! be merciful unto me a sinner.*

Father! I have sinned against Heaven and in thy sight, and am not worthy to be called thy child. Oh! receive me as one of the least of thy servants, and never suffer me to stray from thee any more.

It grieves me, O my God! that I have offended thee. I am heartily sorry for all the sins I have committed against thy infinite goodness. O! that I could sufficiently lament them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins and ingratitude.

Have mercy on me, O God! according to thy great mercy, and according to the multitude of thy tender mercies, blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.

Lord! thou hast said, There is joy in heaven upon one sinner doing penance, more than upon ninety-nine just: O! give me now grace to be a true penitent, indeed, that thereby heaven may rejoice at my conversion.

I know, thou willest not the death of a sinner, but that he may be converted and live. O! let me no longer remain dead

in my sins! O! let me now at least begin to live to thee.

Create a clean heart in me, O God! and renew a right spirit within my bowels. O! grant that I may now serve thee in good earnest! O! let this be the change of the right hand of the Most High.

Too late have I known thee, O eternal truth! too late have I loved thee, O eternal beauty! too long have I gone astray from thee! From this moment, O my Sovereign Good! I desire to be for ever thine. O! let nothing in life or death ever separate me from thee any more!

O divine love! how little art thou known in this wicked world; how little art thou loved! Come now to me, and take full possession of my whole heart and soul, for time and eternity.

I am resolved, by thy grace, never more to return to my sins. Rather let me die than offend thee wilfully any more. I am resolved to avoid all evil company, and dangerous occasions; and to take proper measures for a thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God! and if thou assist me not with thy grace, all my resolutions will prove ineffectual, and I shall be for

ever miserable. O! look to me, O Lord! that I may never betray thee any more.

The Method of Confession.

THE penitent kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing, *Pray, father, give me your blessing, for I have sinned.* Then he says the *confiteor* in *Latin* or in *English*, as far as *mea culpa, &c., through my fault, &c.*

2. After this he accuses himself of his sins, either according to the order of God's commandments, or such other order as he finds most helpful to his memory; adding, after each sin, the number of times that he has been guilty of it, and such circumstances as considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

3. After he has confessed all that he can remember, he may conclude with this or the like form: *For these and all other of my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; most humbly ask pardon of God, and penance and absolution of you my ghostly father.* He may then finish the *confiteor*, and give an attentive ear to the instruc-

tions and advices of his confessor, and humbly accept the penance enjoined by him.

4. While the priest gives him absolution, let him bow down his head, and with great humility call upon God for mercy; and beg of him that he would be pleased to ratify the sentence of absolution in heaven, which his minister pronounces here upon earth.

5. After the confession, let the penitent return to his prayers; and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and received him, like the prodigal child returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it; offering up his resolutions to his Saviour, and begging grace to put them in execution.

6. Let him be careful to perform his penance in due time, and with a penitential spirit.

A Prayer after Confession.

O ALMIGHTY and most merciful God! who, according to the multitude of thy tender mercies, hast vouchsafed

once more to receive this prodigal child, after going so many times astray from thee, and to admit him to the sacrament of reconciliation; I give thee thanks, with all the powers of my soul, for this, and all thy other mercies, graces, and blessings, bestowed on me, the most unworthy of all sinners; and, prostrating myself now at thy sacred feet, I offer myself to be henceforward for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce, with my whole soul, all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. Oh! grant that for the time to come, I may ever fly from and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforward to shun them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform *such and such devotions*, for

obtaining this grace. I resolve to avoid idlenesss, and to model for myself a regular order and method of living for the time I have yet to come. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord! without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thy only Son supply the deficiency. Accept my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ thy Son. *Amen.*

INSTRUCTIONS AND DEVOTIONS FOR COMMUNION.

1. "Let *a man prove himself,*" says St. Paul, 1 Cor. xi. "*and so let him eat of that bread,*" &c. This proving or trying one's self is the first and most necessary preparation for the holy communion; and con-

sists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may be there concealed; and to apply a proper remedy to them by sincere repentance and confession. Lest otherwise approaching to the holy of holies with a soul defiled with mortal sin, we become *guilty of the body and blood of Christ, and eat and drink judgment to ourselves, not discerning the body of the Lord.* 1 Cor. xi. For this reason we go to confession before communion, in order to clear our souls from the filth of sin.

2. The person that is to receive the blessed sacrament, must be fasting, at least from midnight, by a precept of the church, and by a most ancient and apostolic tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ.

3. Besides this preparation of confession and fasting, the person that proposes to go to communion must endeavour to aspire to the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To which end I recommend to him:

First, To think well on the great work he has in hand; to consider attentively

what he is going to receive, and how far he is from deserving such a favour; and to implore with fervour and humility God's grace and mercy.

Secondly, To propose to himself a pure intention, viz., the honour of God, and salvation of his own soul, and particularly, that by worthily receiving Christ, in this heavenly sacrament, he may come to a happy *union* with him, according to St. John vi. 57. *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.*

Thirdly, To meditate on the sufferings and death of his Redeemer: this sacrament being instituted to this end also, that we should *show forth the death of Christ until he comes.* 1 Cor. xi.

Fourthly, To prepare himself by acts of virtue, more especially of *faith, love,* and *humility;* that so he may approach his Lord with a firm belief of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for our redemption.

A Meditation before Communion, divided into seven points, which may serve as a seven days' preparation for the blessed sacrament.

1. Consider, *first,* That Jesus Christ

our Lord, whom we receive in this blessed sacrament, is called in Scripture, *The Lamb which was slain from the beginning of the world.*—*Apocalypse*, xiii. 8. Because from the very beginning of the world, there was no way of coming to God's mercy or grace, but by faith in a Redeemer to come, and by the merits of his future death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for him they constantly sighed: him they regarded in all their sacrifices, which were, indeed, so many figures of him, and of his death. All these figures were to have an end, when Christ himself, the very truth, in person, came into the world, and offered himself upon the cross, a sacrifice for the sins of the world. But still his death and passion is to be the perpetual object of the devotion of all his children and servants, even to the end of the world.

Consider, *secondly*, the types, by which God was pleased in the Old Testament to prefigure this sacrament—especially these three, the tree of life, the paschal lamb, and the manna from heaven. The tree of life which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us

from that happy abode, by feeding on the fruit of it, we should have been maintained in constant vigour, strength and health, and have never died. O! how well does the blessed eucharist answer this noble figure! in which we feed upon life itself, in its very fountain; and by frequently and worthily approaching it, receive a copious and constant supply of heavenly grace, for maintaining the vigour, strength, and health of the soul; that so we may never incur the second death, but may pass from life to life—from the life of grace to the life of glory, from life concealed under sacramental veils, to life seen and enjoyed without shadow or change for all eternity. The paschal lamb, which was first offered in sacrifice to God, on the evening on which the children of Israel were delivered from the bondage of Egypt, and then was by God's command eaten by all the faithful, was also a figure of the blessed eucharist, and of the true Lamb of God.

Another figure of the blessed eucharist was the manna from heaven, with which the children of Israel were wonderfully fed, during their forty years' sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in compa

rison of that *living bread*, that bread of life, which is given us in the divine mysteries, which comes down from heaven, in order to carry us up to heaven, that true land of promise, the land of the living, and which nourishes our souls to life eternal. O heavenly manna! O bread of angels! let my soul always hunger after thee.

Consider, *thirdly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole pas sion and death of Christ is solemnly acted as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself, as slain, to his eternal Father, and his blood most powerfully pleads in our benalf. Here, by the *death* of our Lord, the fountain of all our good plentifully flows into our souls, and ever *lives* and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in Christ, and in his redemption. Here we partake of his *body* and his *spirit*. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another; and with

their head, in a sacrament of union and love.

Consider, therefore, *fourthly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of Jesus Christ himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth: let no proud thoughts of opposition arise in thee, against this admirable sacrament. Captivate thy understanding to the obedience of faith. Rely upon the express words of truth itself, so often repeated in holy writ, and upon the express declaration of the church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend, and that no effort of mercy and love can be too great for him who has died for love.

Consider, fifthly, how many ways thy Lord and thy God, the Sovereign Good, who delights to be with the children of men, *Prov.* viii., 31, communicates himself to thee. In his incarnation and birth, he gave himself to be thy companion, and to take upon him all thy miseries. In his

death, he gave himself to be thy ransom. In his heavenly sacrament, he gives himself to be thy food, thy comfort and support in thy exile: and in his kingdom above, he designs to give himself as thy eternal reward. Oh! what can he do more, to testify his love to thee? As powerful as he is, he cannot do more for thee, than to give thee himself. Oh! how true is that saying of the beloved disciple, that *God is love!* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner as I am!

Consider, sixthly, who it is that thou art to receive in this blessed sacrament; and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth: and the whole creation is a mere nothing in his sight: what a little atom then art thou, compared to him! He is eternal, immense, and every way infinite in power, majesty, beauty, wisdom, and glory. How then, my soul! shall we dare venture to enter into this inward sanctuary, to approach the throne of this infinite majesty, and, unclean as we are, to touch and receive the Holy of Holies? *Ozias* was struck dead for irreverently touching the ark of the covenant; the *Bethshemites*

for irreverently looking on it; and *Nadab* and *Abihu* for offering incense before it with unhallowed fire. Now what was this ark, (in which were laid up the tables of the law,) in comparison with the Lord and Giver of the law, whom we here approach to? When God was about to give the law, the children of Israel were commanded to be purified, and to keep themselves chaste; and nevertheless, to keep their distance from the mountain, where the Lord appeared in thunder and lightning. Moses only was permitted to ascend to the mountain's top, to converse with the Divine Majesty, or rather with an angel, speaking in his person. And how shall we, with so little purity, dare approach this immense Deity, this *consuming fire!* St. Paul assures us, 1 *Cor.*, that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth *judgment to himself, not discerning the body of the Lord.* How then shall we, the most *unworthy* of all sinners, presume to receive this Lord of glory? Must we then stay away till we have the presumption to think ourselves *worthy?* No, certainly: for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own *unworthiness*

Consider, seventhly, The happy fruits which this divine sacrament produces in those souls that frequent it with due preparation. *The bread that I will give*, says our Lord, St. John vi., *is my flesh for the life of the world.* And again: *He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.* And again: *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.* And, *He that eateth me, shall live by me.* And, *He that eateth this bread, shall live for ever.* Wheresoever our Lord comes, he carries with him all the treasures of life; that is, all grace, charity, and sanctity; and is, on his part, ever ready to open these treasures, and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts, then, what graces, may we not expect, if we come with reverence and humility, with love and devotion, to him who is the fountain of life, grace, and sanctity? Here we receive the bread of life, for the food and nourishment of our souls. Here we meet with a constant supply of sanctifying grace, to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigor to walk

on our way, through the wilderness of this world, to the mountain of God; and to make us continually grow in virtue, till we come to the state of a perfect man, to the measure of the age of the fulness of Christ.

A Preparatory Prayer, containing the chief acts of devotion proper before Communion.

1. *Direct your Intention.*

O LORD Jesus Christ, King of everlasting glory! behold, I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honor and glory, and the good of my soul, I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name forever. I desire to come to thee, like *Magdalen*, that I may be delivered from all my evils, and embrace thee, my only good.

2. *Commemorate the Passion of Christ.*

I desire, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed

and apprehended; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection and triumphant ascension

3. *Make an act of faith.*

I most firmly believe, that in this holy sacrament, thou art present, verily and indeed; that here is thy body and blood, thy soul and thy divinity. I believe that thou, my Saviour, true God and true Man, art really here with all thy treasures; that here thou communicatest thyself to us; makest us partakers of the fruits of thy passion, and givest us a pledge of eternal life.

4. *Conceive a great fear, and humble yourself.*

But, O my God! how shall I dare approach to thee—so wretched a worm

to so infinite a majesty—so filthy a sinner to such infinite purity and sanctity! Alas! my soul is covered with a universal leprosy; and how shall I presume to embrace thee! My whole life has been nothing but misery and sin; and it is owing to thy mercy, that I have not been long since in hell which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee much less to receive thee within my breast?

5. *Make an act of contrition.*

Lord! I detest, with my whole heart all the sins by which I have ever offended thy Divine Majesty, from the first moment that I was capable of sinning, to this very hour: I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them but humbly confess and lament them all my lifetime? and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord! by thy

infinite love by which thou hast shed thy blood for me; O! let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness.

6. *Make an act of divine love.*

O sweet Jesus! the God of my heart, and the life of my soul! as the heart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord: or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when shall I be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus! and take full possession of my heart for ever! I offer it to thee without reserve: I desire to consecrate it eternally to thee; I love thee with my whole soul, above all things; at least I desire so to love thee.

7. *Humbly beg God's grace.*

BUT, O my God! thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favour; and thou alone canst make me worthy. Oh! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation.

8. *Implore the prayers of the blessed Virgin, and of the Saints.*

O ALL ye blessed angels and saints of God, who see, face to face, him whom I here receive under these humble veils

—and thou, most especially, ever blessed Virgin, mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months, I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you, in our true country, and there to praise him and love him for ever.

At the time of communion, go up to the rail, and, kneeling, take up the towel and hold it before you. Whilst the clerk says the *confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about, to give the absolution, receive it with head bowed down, as from the hand of the invisible high-priest, whom you are going to receive.

When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei, &c. Behold the Lamb of God, behold him who taketh away the sins of the world,* humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats three times, *Domine, non sum dignus, &c. Lord, I am not worthy thou shouldst enter under my roof; speak only the word, and my soul shall be healed;* say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins.

When the priest gives you the blessed sacrament, saying, *The body of our Lord* Jesus Christ *preserve thy soul to life everlasting, Amen,* receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip: that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth, let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger in your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down. And then having received the priest's blessing, return to your place,

and endeavor to entertain, as well as you can, the guest whom you have received.

Spend at least a quarter of an hour, after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you, three things after communion: 1st, To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him, and give him thanks for coming to so unworthy a sinner; and to invite all heaven and earth to join with you in praising and magnifying his holy name. 2dly, To make an offering of your heart and soul, and of your whole being to him, that you may henceforward love him and serve him for ever. 3dly, To present him your petitions for all the graces that you stand in need of, and to make good use of this favorable opportunity to pray heartily for yourself, for your friends, and for the whole world.

Aspirations after Communion.

Behold, O Lord! I have thee now, who hast all things; I possess thee, who possessest all things, and who

anst do all things: Take off my heart then, O my God and my all! from all other things but thee, in all which there is nothing but vanity and affliction of spirit.

Let my soul, O Lord! be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord! that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the Physician of my soul, who healest all our infirmities by thy sacred blood. And I am that sick man, whom thou camest from heaven to heal. O! heal my soul, for I have sinned against thee.

Thou art the good Shepherd, who hast laid down thy life for thy sheep. Behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood.

O true light! which enlightenest every man that cometh into this world, enlighten my eyes that I may never sleep in death.

O king of heaven and earth! rich in

mercy, behold I am poor and needy; thou knowest what I stand most in need of; and thou alone canst assist me and enrich me.

Thou art *the Lamb of God, the Lamb without spot, who takest away the sins of the world.* O! take away from me whatever is hurtful to me and displeasing to thee; and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love, and all my joy: thou art my God and my all: thou art the portion of my inheritance and of my chalice: thou art he that wilt restore my inheritance to me.

O my God and my all! may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving, after Communion.

O MY sweet Jesus! my Creator and my Redeemer! my God and my all! whence is this to me, that my Lord

and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation? O! that I could give thee a hearty welcome! O! that I could entertain thee as I ought! Thy loving kindness invites me to thy embraces, and I would willingly say, with the spouse in the Canticles, *I have found him whom my soul loveth; I have held him, and will never let him go;* but the awe of so great majesty checks me: and the sense of my great unworthiness and innumerable sins keeps me back.

Bow down thyself with all thy powers, to adore this sovereign majesty, which has vouchsafed to come to visit thee. Pay him the best homage thou art able, as to thy first beginning and last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to thy best; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

Oh! what return shall I make to thee, O Lord! for all that thou hast done for me? Behold, when I had no being at all, thou hast created me. And, when I had gone astray, and was lost in my sins, thou hast redeemed me, by dying for me: all that I have, all that I am, is thy gift; and now, after all thy favors, thou hast given me thyself. Blessed be thy name for ever. Thou art great, O Lord! and exceedingly to be praised. Great are thy works, and of thy wisdom there is no end. But thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever. Bless then thy Lord, O my soul! and let all that is within thee praise and magnify his name. Bless thy Lord, my soul! and see thou never forget all that he has done for thee. O, all ye works of the Lord! bless the Lord, praise and glorify him for ever. O all ye angels of the Lord! bless the Lord! praise and glorify his name. Bless the Lord, all ye saints! and let the whole

church of heaven and earth join in praising and giving him thanks.

An Oblation after Communion.

O FATHER of mercies and God of all consolation! how hast thou loved us! To whom thou hast given thy only begotten Son once for our ransom and daily for the food of our souls. What can I, a wretched creature, return to thee for this infinite charity? verily, nothing else but this same beloved Son of thine, whom thou hast given to me, and surely thou couldst give me nothing greater or more worthy of thyself. Him, then, I offer to thee, O heavenly Father! with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high-priest and victim. He is the propitiation for the sins of the whole world. He is our advocate and intercessor. Look down, then, upon him; and for his sake look down upon me, and upon us all. Remember all his sufferings,

which he endured here in his mortal life, his bitter anguish, his mortal agony any bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and for the sake of his sacred passion have mercy on us. Receive, O holy Father, almighty and everlasting God! this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross. Receive him for the praise and glory of thy name; in thanksgiving for all thy benefits bestowed on me and all mankind; in satisfaction also for all my sins, and for the benefit of thy whole church, and the refreshment and comfort of all thy faithful, living and dead. Through the same Lord Jesus Christ thy Son. *Amen.*

Petition after Communion.

O MOST merciful Saviour! behold I have presumed to receive thee this

day into my house, relying on thy infinite goodness and mercy, and hoping, like *Zaccheus*, to obtain thy benediction. But, alas! with how little preparation! With how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest them for ever. O! wash them away with thy precious blood: For thou art the Lamb of God, that takest away the sins of the world, and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts! all my maladies, and all the wounds of my soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature; and branches into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly so-

licitude, so much sensuality and concupiscence. Oh! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding by thy heavenly light. Drive away the corruption and malice of my will, by the fire of divine love and charity. Restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; and strengthen my weakness with heavenly fortitude. Destroy this hellish monster of self-love with its many heads: or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day. Cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion. Stand by

me henceforward in all my temptations, that I may never more be overcome. Remove from me all dangerous occasions; and grant me this one favor, that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus! thou art infinitely rich, and all the treasures of divine grace are locked up in thee. These treasures thou bringest with thee when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. O! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and separate my heart from the love of these transitory things, and fix it upon eternity. Teach me, by thy

divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust: that I may ever bewail my past sins, and, by a daily mortification, restrain all irregular inclinations and passions for the future. Above all things, teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence. Teach me to love my friends in thee, and my enemies for thee: grant me to persevere to the end in this love, and so to come one day to that happy place where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy and religious men and women, that all may live up to their calling, and sanctify thy name. Give

thy grace and blessing to all princes and magistrates, and to all Christian people. Convert all unbelievers and sinners, and bring all strayed sheep back to thy fold: particularly have mercy on *N.* and *N.*, &c.

O blessed Virgin! mother of my God and Saviour, recommend all these my petitions to your Son. O all ye angels and saints! citizens of heaven! join also your prayers with mine. You ever stand before the throne, and see him face to face; whom I here receive under veils. Be ever mindful of me; and obtain from him, and through him, that with you I may bless him and love him for ever. *Amen.*

THE

SEVEN PENITENTIAL PSALMS,

Proper to be said on Fasting Days, and other penitential times.

ANTHEM.

Remember not, O Lord! our offences, nor those of our parents, and take not revenge on our sins.

Psalm vi. *Domine, ne in furore.*

O LORD! rebuke me not in thy fury, nor chastise me in thy wrath.

Have mercy on me, O Lord! for I am weak; heal me, O Lord! for all my bones are troubled.

And my soul is troubled exceedingly, but thou, O Lord! how long?

Turn to me, O Lord! and deliver my soul; O! save me for thy mercy's sake.

For there is none in death, that is mindful of thee; and who shall confess to thee in hell?

I have labored in my groanings, every night I will wash my bed; I will water my couch with my tears.

My eye is troubled through fury; I have grown old among all my enemies.

Depart from me, all ye that work iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled; let them be turned back, and be ashamed very speedily

Glory be to the Father, &c.

Psalm xxxi. *Beati quorum.*

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, neither is there guile in his spirit.

Because I was silent, my bones grew old; whilst I cried all the day.

For day and night thy hand was heavy upon me; I am converted in my anguish whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

Yet in the deluge of many waters, they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me; my joy, deliver me from them that encompass me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go; I will fix my eyes upon thee.

Do not become as the horse and mule that have no understanding.

With bit and bridle bind fast their jaws, who do not approach thee.

Many are the scourges of a sinner, but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just! and glory, all ye right of heart!

Glory, &c.

Psalm xxxvii. *Domine, ne in furore.*

O Lord, rebuke me not in thy fury, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong in me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head; and as a heavy burden, are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I went sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

O Lord! all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath left me; and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things, and studied deceit all the day long.

But I, as one deaf, did not hear; and as one dumb, that openeth not his mouth.

And I became as a man that heareth not; and that hath no reproofs in his mouth.

For in thee, O Lord! have I hoped; thou wilt hear me, O Lord, my God!

For I said, lest at any time my enemies rejoice over me; and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges, and my sorrow is always in my sight.

For I will declare my iniquity; and I will think of my sin.

But my enemies live, and are strengthened over me; and they are multiplied, who hate me unjustly.

And they that return evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God! depart not from me.

Attend unto my help, O Lord, the God of my salvation!

Glory, &c.

Psalm l. *Miserere.*

Have mercy on me, O God! according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity; and cleanse me from my sin.

For I know my iniquity, and my sin is always before me,

To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins hath my mother conceived me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God! and renew a right spirit within my bowels.

Cast me not away from thy face, and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and confirm me with a perfect spirit.

I will teach thy ways to the unjust; and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation! and my tongue shall extol thy justice.

Thou, O Lord! wilt open my lips, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God! thou wilt not despise.

Deal favorably, O Lord! in thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

Glory, &c.

Psalm ci. *Domine, exaudi.*

O Lord! hear my prayer, and let my cry come unto thee.

Turn not away thy face from me; in what day soever I am in tribulation, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished as smoke; and my bones are withered as fuel for the fire.

I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become as a pelican of the wilderness; I am become as a night-raven in the house.

I have watched, and am become as a sparrow, solitary upon the house-top.

All the day long my enemies upbraided me, and they that praised me, did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

From the face of thy wrath and indignation, because lifting me up thou hast thrown me down.

My days have declined like a shadow and I am withered as grass.

But thou, O Lord, remainest for ever: and thy memorial, from generation to generation.

Thou, rising up, shalt have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord! and all the kings of the earth thy glory.

For the Lord hath built Sion; and he shall be seen in his glory.

He hath regard to the prayers of the humble; and he hath not despised their petition. Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; the Lord from heaven hath looked upon the earth.

That he might hear the groans of them that are in fetters; that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

In the assembling of the people together in one, and kings to serve the Lord.

He answered him in the way of his strength; declare unto me the fewness of my days.

Call me not back in the midst of my days. Thy years are unto generation and generation.

In the beginning, O Lord! thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; they shall grow old as a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall inhabit; and their seed shall be directed for ever.

Glory, &c.

Psalm cxxix. *De Profundis.*

From the depths I have cried to thee, O Lord! Lord! hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord! Lord! who shall stand it?

For with thee, there is merciful forgiveness: and for thy law I have expected thee, O Lord!

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory, &c.

Psalm cxlii. *Domine, exaudi.*

O Lord! hear my prayer, with thine ears receive my petition in thy truth, hear me in thy justice.

And enter not into judgment with thy servant; for no man living shall be justified in thy sight.

For the enemy hath persecuted my soul; he hath humbled my life in the earth.

He hath made me dwell in darkness, as those who have been dead of old; and my spirit is in anguish upon me, my heart is troubled within me.

I was mindful of the ancient days, I meditated on all thy works; on the works of thy hands did I meditate.

I stretched forth my hand to thee; my soul is as earth without water unto thee.

Hear me speedily, O Lord! my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, for I hoped in thee.

Make the way known to me wherein I should walk; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord! to thee have I fled; teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the right land; for thy name's sake, O Lord! thou wilt enliven me in thy equity.

Thou wilt bring my soul out of tribulation; and in thy mercy, thou wilt destroy my enemies.

And thou wilt destroy all them that afflict my soul; for I am thy servant.

Glory, &c.

ANTHEM.

Remember not, O Lord! our offences, nor those of our parents, and take not revenge of our sins.

THE LITANY OF SAINTS.

Lord! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Christ! hear us, Christ! graciously hear us.
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity one God, *have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy Orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,

Pray for us.

Dopter a Pa

S^T VINCENT DE PAUL

St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddæus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervaise and St. Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Nicholas,
St. Martin,
All ye Holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,

Pray for us.

St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catharine,
St. Anastasia,
All ye holy Virgins and Widows,
Pray for us
All ye Men and Women, Saints of God, *make intercession for us.*
Be merciful unto us. *Spare us, O Lord!*
Be merciful unto us. *Graciously hear us, O Lord!*
From all evil,
From all sin,
From thy wrath,
From a sudden and unprovided death,
From the deceits of the Devil,
From anger, hatred, and all ill-will,
From the spirit of Fornication,
From Lightning and Tempest,
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy Coming,
Through thy Nativity,
O Lord! deliver us.

Through thy Baptism and Holy Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy Holy Resurrection,
Through thy admirable Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the Day of Judgment,

O Lord! deliver us.

We sinners, *Do beseech thee to hear us.*

That thou spare us, *We beseech thee to hear us.*

That thou pardon us, *We beseech thee to hear us.*

That thou vouchsafe to govern and preserve thy holy Church,
That thou vouchsafe to preserve our Apostolic Prelate, and all Ecclesiastical Orders, in thy holy religion,
That thou vouchsafe to humble the Enemies of thy holy Church,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people.
That thou vouchsafe to confirm and preserve us in thy holy service,

We beseech thee to hear us.

That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation,
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the Faithful departed,
That thou vouchsafe graciously to hear us, Son of God,

We beseech thee to hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord!*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ hear us; Christ graciously hear us.
Lord have mercy on us; Christ have mercy on us; Lord have mercy on us.
Our Father, &c., *in secret.*
V. And lead us not into temptation.
R. But deliver us from evil. *Amen.*

Psalm lxix.

INCLINE unto my aid, O God! O Lord! make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward and blush for shame, that desire evils to me.

Let them be turned backward and blush for shame, that say to me, 'Tis well, 'tis well.

Let all that seek thee, rejoice and be glad in thee; and let such as love thy salvation say always, the Lord be magnified.

But I am needy and poor, O God! help me.

Thou art my helper and my deliverer O Lord! make no delay. Glory be to the Father, &c.

V. Save thy servants.

R. Trusting in thee, O my God!

V. Be unto us, O God! a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord! deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, N.

R. The Lord preserve him, and give

him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord! for thy name's sake, to reward with eternal life all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord. and let perpetual light shine upon them.

V. May they rest in peace. *R. Amen.*

V. For our absent brethren.

R. O my God! save thy servants trusting in thee.

V. Send them help, O Lord! from thy holy place.

R. And from Sion protect them.

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God! whose property is always to show mercy and to forgive, receive our petitions: that we and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord! the prayers of thy suppliants, and pardon the sins of them that confess to thee; that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord! show thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God! who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, making supplications to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God! have mercy on thy servant *N.*, our chief bishop, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O God! from whom proceed holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, through thy protection, may be peaceable.

Inflame, O Lord! our reins and hearts with the fire of thy Holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart

O God! the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins: that, through pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord! our actions, by thy holy inspirations, and carry them on by thy gracious assistance: that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O almighty and eternal God! who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works: we humbly beseech thee, that they for whom we have proposed to offer up our prayers, whether this present world still retains them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins; through our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee and the Holy Ghost, world without end. *Amen.*

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

THE BLESSED VIRGIN.

Son, behold thy Mother

John XIX 27

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

THE

ROSARY

OF

THE BLESSED VIRGIN.

†

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Vers. HAIL, Mary, full of grace! the Lord is with thee.

Resp. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Vers. Thou, O Lord! wilt open my lips.

Resp. And my tongue shall announce thy praise.

Vers. Incline unto my aid, O God!

Resp. O Lord! make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be. *Amen. Alleluia.*

From Septuagesima to Easter, instead of Alleluia; say, Praise be to thee, O Lord, King of eternal glory.

THE FIRST PART.—THE FIVE JOYFUL MYSTERIES.*

The First Mystery—The Incarnation.

Let us cóntemplate in this mystery, how the Angel Gabriel saluted our blessed Lady, with the title of *Full of Grace;* and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say, Our Father, &c. *once.* Hail Mary, &c. *ten times.*

When the Hail Mary *is repeated a tenth time, the* Decade *finishes with* Glory be to the Father, &c.; *then the prayer.*†

* The five mysteries of the first part, called Joyful, are said on all Mondays and Thursdays, the Sundays of Advent, and those after Epiphany, until Lent.

† This method is to be observed in beginning and saying each part of the Rosary.

Let us pray.

O HOLY Mary, Queen of Virgins! by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us, by thy intercession, light to know this so great a benefit, which he had bestowed upon us; vouchsafing in it to make himself our brother, and thee, his own most beloved mother, our mother also. *Amen.*

II.—THE VISITATION.

LET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the Angel, that her cousin, St. Elizabeth, had conceived, went with haste to the mountains of Judea to visit her, and remained with her three months. *Our Father, &c.*

Let us pray.

O HOLY Virgin, most spotless mirror of humility! by that exceeding charity, which moved thee to visit thy cousin, St. Elizabeth, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him, and give him thanks for ever. *Amen.*

III.—THE BIRTH OF OUR LORD JESUS CHRIST IN BETHLEHEM.

Let us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, *brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger*, because there was no room for him in the inns at Bethlehem. *Our Father, &c.*

Let us pray.

O most pure mother of God! by thy virginal and most joyful delivery, in which thou gavest unto the world thy only Son, our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

IV.—THE OBLATION OF OUR BLESSED LORD IN THE TEMPLE.

Let us contemplate in this mystery, now the most blessed Virgin Mary, on the day of her Purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms. *Our Father, &c.*

Let us pray.

O HOLY Virgin! most admirable mistress and pattern of obedience, who didst present in the temple, the Lord of the temple, obtain for us of thy beloved Son, that, with holy Simeon and devout Ann, we may praise and glorify him for ever. *Amen.*

V.—THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

LET us contemplate in this mystery, now the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, sought him for the space of three days, and at length found him in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years. *Our Father, &c.*

Let us pray.

MOST blessed Virgin! more than Martyr in thy sufferings, and yet the comfort of such as are afflicted! by that unspeakable joy wherewith thy soul was ravished in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him, and to find him in the holy Catholic church, that we may never be separated from him. *Amen.*

THE SALVE REGINA.

HAIL! holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning, and weeping, in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus; O clement! O pious! O sweet Virgin Mary!

Vers. Pray for us, holy mother of God!

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD! whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that, meditating upon those mysteries in the most holy Rosary of the most blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. *Amen.*

*The Second Part.—The five Dolorous Mysteries.**

I.—THE PRAYER AND BLOODY SWEAT OF OUR BLESSED SAVIOUR IN THE GARDEN.

Let us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. Hail Mary, &c. Glory, &c., as before.

Let us pray.

Most holy Virgin, more than Martyr! by that ardent prayer, which thy most beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

* These five mysteries, of the second part, called Dolorous or Sorrowful, are said on Tuesdays and Fridays throughout the year, and on Sundays in Lent.

II.—THE SCOURGING OF OUR BLESSED LORD AT THE PILLAR.

LET us contemplate in this mystery, how our blessed Lord Jesus Christ, after being derided, calumniated, buffeted, and *filled with reproaches*, was by Pilate's order most cruelly scourged, and thus abandoned to the fury of the Jews.

Our Father, &c.

Let us pray.

O MOTHER of God, overflowing Fountain of patience! by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and to cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

III.—THE CROWNING OF OUR BLESSED SAVIOUR WITH THORNS.

LET us contemplate in this mystery, how those cruel ministers of Satan, platted a crown of thorns, and most cruelly pressed it on the head of our Lord Jesus Christ.

Our Father, &c.

Let us pray.

O MOTHER of our eternal Prince and King of glory! by those sharp thorns

wherewith his holy head was pierced, we beseech thee, that, by thy intercession, we may be delivered here, from all motions of pride, and in the day of judgment, from that confusion which our sins deserve. *Amen.*

IV.—JESUS CARRYING THE CROSS.

LET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross, which was laid upon him for his greater torment and ignominy.

Our Father, &c.

Let us pray.

O HOLY Virgin, example of patience! by the most painful carrying of the cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V.—THE CRUCIFIXION OF OUR LORD JESUS CHRIST.

LET us contemplate in this mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was strip-

ped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted mother.

Let us pray.

O HOLY Mary, Mother of God! as the body of thy blessed Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin! graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. *Amen.*

Hail, holy Queen, &c., *with the verse and prayer as above.*

*The Third Part.—The five Glorious Mysteries.**

I.—THE RESURRECTION OF CHRIST FROM THE DEAD.

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, *rose again the third day*, immortal and impassable.

Our Father, &c. Hail Mary, &c. Glory, &c., as before.

* These mysteries are assigned for Wednesdays and Saturdays throughout the year, and for Sundays from Easter until Advent.

Let us pray.

O GLORIOUS Virgin Mary! by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. *Amen.*

II.—THE ASCENSION OF CHRIST INTO HEAVEN.

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy mother, his holy apostles and disciples, to the great admiration of them all.

Our Father, &c.

Let us pray.

O MOTHER of God! comfort of the afflicted! as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his apostles; so vouchsafe, most holy Mother! to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing and thine, here on earth, and hereafter in heaven. *Amen.*

III.—THE COMING OF THE HOLY GHOST TO THE DISCIPLES.

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent, as he had promised, the Holy Ghost upon the apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

Let us pray.

O SACRED Virgin, tabernacle of the Holy Ghost! we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

IV.—THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN.

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of the Son, passed out of this world unto him, *and was by*

him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

Let us pray.

O MOST prudent Virgin! who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us at the hour of death, that, free from the illusions and temptations of the Devil, we may joyfully and successfully pass out of this temporal state, to enjoy the happiness of eternal life. *Amen.*

V.—THE CORONATION OF THE MOST BLESSED VIRGIN MARY IN HEAVEN.

LET us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee, and exultation of the whole court of heaven, and particular glory of all the saints, *crowned by her Son,* with the brightest diadem of glory.

Our Father, &c.

Let us pray.

O GLORIOUS Queen of all heavenly citizens! we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet, and grant, most gracious Lady! that, by thy intercession, our souls may be inflamed with so ardent a desire

of seeing thee so gloriously crowned, that it may never die in us, until it be changed into the happy fruition of thy blessed sight. *Amen.*

Hail, Holy Queen, &c., *with the verse and prayer as before.*

PRAYERS FOR NIGHT.

†

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore.—*Amen.*

Come, O Holy Ghost! replenish the hearts of thy faithful, and kindle in them the fire of thy divine love.

Let us place ourselves in the presence of God, and humbly adore him.

Great God! the Lord of heaven and earth! I prostrate myself before thee. With all the angels and saints, I adore thee. I acknowledge thee to be my Creator and sovereign Lord, my first

beginning and last end. I render to thee the homage of my being and life. I submit myself to thy holy will, and I devote myself to thy divine service now and for ever.

AN ACT OF FAITH.

O MY God! I firmly believe all the sacred truths, which thy holy Catholic church believes and teaches; because thou hast revealed them, who neither canst deceive nor be deceived.

AN ACT OF HOPE.

O MY God! relying on thy infinite goodness and promises, I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting, through the merits of our Lord and Saviour Jesus Christ.

AN ACT OF LOVE.

O MY God! I love thee above all things with my whole heart and soul, purely because thou art infinitely perfect and deserving of all love. I love also my neighbour as myself, for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Let us return thanks to God for the favours bestowed on us.

PRAYER.

How shall I be able to thank thee, O Lord, for all thy favours? thou hast thought of me from all eternity; thou hast brought me forth from nothing; thou hast given thy life to redeem me, and thou continuest still daily to load me with thy favours. Alas! my God! what return can I make thee for all thy benefits, and particularly for the favours of this day? Join me, ye blessed spirits, and all ye elect, in praising the God of mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make known our sins to us.

PRAYER.

O Holy Ghost, eternal source of light, remove my darkness, and dispel those shades that hide from me the filth and enormity of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word, and

action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where we have been this day, and in what company. Let us call to mind the duties of our state and our different offences.

Against God: By omissions, negligence in our religious duties, irreverence in the Church, wilful distraction in prayer, faults in our intentions, resistance to the divine grace, oaths, murmurings, want of confidence and resignation.

Against our Neighbour: By rash judgments, hatred, jealousy, contempt, desire of revenge, quarrelling, passion, imprecations, injuries, detraction, raillery, false reports, damaging either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity.

Against ourselves: By vanity, hu

man respect, and lies; by thoughts, desires, discourse or actions contrary to purity; by intemperance, rage, impatience; by a useless and sensual life, or sloth in complying with the duties of our state.

Repeat the General Confession, as in page 25. *I confess to Almighty God, &c.*

PRAYER.

Behold me, O Lord, overwhelmed with confusion, and penetrated with grief at the sight of my iniquities. I am not worthy to be called thy child, nor even to be reckoned among thy servants, because I have repaid thy goodness with malice, and thy patience with ingratitude. I have sinned against heaven and earth. I have offended thee who art so good, so amiable, and so worthy of my love. Yet, Lord, I am the work of thy hands, ransomed with the precious blood of thy own Son, who died for my salvation. Through his infinite merits I implore forgiveness. Have pity on me, and spare me for his

sake. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee, and shall continue to repent sincerely of them, to the very hour of my death.

Let us make a firm purpose of amendment.

PRAYER.

O ETERNAL God, against whom I have sinned, I wish from my heart that I had never offended thee; but as I have been so unhappy, O grant me now grace never more to offend thee. Thou willest not the death of a sinner, but rather that he be converted and live. Convert me, then, and I shall be converted. Have mercy on me according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying

upon thee: through Jesus Christ our Lord. *Amen.*

THE LITANY OF THE BLESSED VIRGIN.

ANTHEM.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

Lord! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Christ! hear us; Christ! graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,

Pray for us.

Mother undefiled,
Mother unviolated,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,

Pray for us.

Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
} *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord!*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ! hear us; Christ! graciously hear us.

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us.

Our Father, &c.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

PRAYER.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we to whom the Incarnation of Christ, thy Son, has been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord. *Amen.*

Pour down thy blessing, O Lord! on thy holy Church, on our holy Father the Pope; on this diocess, on our Reverend Bishop and all pastors of souls; on this country, on our Rulers and all superiors, temporal and spiritual, on this congregation, on this family, on our parents, relations, benefactors, friends, and enemies. Help the poor, the sick, and those that are in their agony; convert all heretics, and enlighten the infidels.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

PSALM CXIX.

Let us pray for the souls of all the Faithful departed, particularly for those of our friends and benefactors.

Out of the depths I have cried unto thee, O Lord! Lord! hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou, O Lord! wilt mark iniquities; Lord! who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord!

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord!

R. And let perpetual light shine upon them.

May they rest in peace. *Amen.*

V. O Lord! hear my prayer.

R. And let my prayer come unto thee.

Let us pray.

O God! the Creator and Redeemer of all the faithful! grant to the souls of thy servants departed, the remission of all their sins: that, through pious supplications, they may obtain that pardon which they have always desired; who livest and reignest world without end. *Amen.*

Let us recommend our rest to God, to the blessed Virgin and the Saints.

V. Vouchsafe, O Lord! this night to keep us without sin.

R. Have mercy on us, O Lord. have mercy on us.

Let us pray.

Visit, we beseech thee, O Lord! this

habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us for ever, through Jesus Christ our Lord. *Amen.*

Bless, O Lord! the repose I am going to take, in order to renew my strength, that I may be better able to serve thee. O all ye saints and angels! but chiefly thou, O Mother of God! intercede for me this night, and during the rest of my life, but particularly at the hour of my death.

May the divine assistance remain always with us. *Amen.*

DEVOTIONS

FOR

EVERY DAY IN THE WEEK.

SUNDAY.

To the Most Holy Trinity.

A HOLY and ancient practice amongst the faithful has consecrated every day in the week to some particular devotion. It is with this spirit, that a prayer is here set down for each of these days; but it is not so much by this prayer, as by the practice of devotion annexed to it, that the mystery or the saint is to be honoured.

Sunday, which is, in a special manner, the Lord's day, is selected for our more particular homage; and to return thanks to the three adorable Persons, for all the inestimable benefits conferred on us. It would be quite irreligious to make this day a day of amusements, and of temporal concerns. Sanctify it, as well as the other festivals, by assisting at the divine offices, listening to sermons, reading some good book, and other pious practices, rest-

ing particularly on the great affair of salvation.

There are three who give testimony in heaven—the Father, the Word, and the Holy Ghost, and these three are one. 1. John v. 7.

Prayer to the Most Holy Trinity.

GLORY be to the Father, who, by his power, hath brought me forth from nothing, and created me to his own likeness. Glory be to the Son, who, by his wisdom, hath delivered me from hell, and opened heaven for me. Glory be to the Holy Ghost, who, by his mercy, hath sanctified me in baptism, and still continues to sanctify me, by the graces which I every day receive from him. Glory be to the three adorable Persons of the blessed Trinity, as great now, and for ever, as it was from the beginning. We adore thee, O Holy Trinity! we worship thee; we most humbly give thee thanks for having revealed to us this glorious, incomprehensible mystery; and for granting, that, by continuing to profess, to the last moment of our lives, this holy faith, we may behold and glorify eternally in heaven, what we now are believing on earth—One God in three Persons, the Father, the Son, and the Holy Ghost. *Amen.*

MONDAY.

To the Holy Ghost.

THOUGH the three adorable personages of the blessed Trinity have an equal share in the sanctifying of our souls, yet our spiritual regeneration, and all the graces we receive from heaven, are particularly attributed to the Holy Ghost; because, these favours being an effect of God's love for us, he that is the love of the Father and of the Son is considered the author of them. It is incredible what good this Divine Spirit produces in those souls who do not oppose his inspirations. What an abundance of light and strength would he not communicate to us, by his seven gifts, his fruits, and his beatitudes, if, with docility and attention, we would listen to him. Let us then commit ourselves to his all-wise and bountiful guidance; let us study incessantly the motions of our hearts; let us follow those which the Divine Spirit excites there; and which alone can overcome the corrupt inclinations of our nature; let us fear nothing so much as to resist him; let us preserve his grace: or should we, by sin, unfortunately lose it, let us have recourse to that sacrament, where it may again be recovered; and let us live

with more vigilance and attention to the future.

A Prayer to the Holy Ghost.

O SANCTIFIER of our souls! thou Spirit of love and truth! I adore thee as the principal of my eternal happiness: I thank thee as the dispenser of all heavenly favours; and I invoke thee as the source of that light and strength, by which alone I can know what is good, and be enabled to practise it. Enlighten my understanding, fortify my will, purify my heart, regulate its movements, and make me attentive to all thy inspirations. Pardon me, thou spirit of grace and mercy! pardon me my constant infidelities, and the shameful insensibility with which I have so often resisted the most touching impulses of grace. I am at length resolved to be no longer rebellious to it, but to obey it with such docility, that I may taste those fruits, and enjoy those beatitudes, which thy sacred gifts can produce in our souls.

Prayers for the Faithful departed.

IT is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. 2 Mach. xii. 46.

A Prayer for the suffering Souls in Purgatory.

O God of all consolation! sole author of the salvation of souls! have mercy on those who suffer in purgatory. Look with compassion on the greatness on their torments; they are more keenly devoured by their ardent desire of being united to thee, than by the purging flames wherein they are plunged. With them I adore thy avenging justice, and confess the equity of thy judgements; but since thou art pleased favourably to hear the prayers which the members of thy holy church offer to thee in behalf of their brethren, graciously hear the supplication which I now address to thee for those suffering souls. Remember, O Lord! thou art their Father, and they are thy children. Forget the faults, which, through the frailty of human nature, they have committed against thee, during the course of their mortal pilgrimage. Adorable Jesus! victim of propitiation both for the living and the dead! vouchsafe, in thy quality of Redeemer, to apply the merits of thy passion and death to the relief of those souls whom thou punishest as their sovereign judge. Remember, O Lord! that they are thy living members, thy faithful

followers, thy spouses. Let some drops of that precious blood, which thou hast shed for their salvation, flow on those devouring flames; and let the infinite price of that sacred blood afford a full satisfaction for their offences. Deliver them, O most merciful God! from that place of darkness and torture, and call them to a place of refreshment, light and peace. Grant them the possession of the sovereign good, after which they so ardently sigh, and for which thou hast created them: receive them into thy paternal bosom, where they will praise and love thee to all eternity. *Amen.*

TUESDAY.

To our Angel Guardian, and all the Holy Angels.

Are they not all ministering spirits, sent to minister for those who shall receive the inheritance of salvation? Heb. i. 14.

We should have for our Guardian Angels the highest sentiment of respect, of thanksgiving, of love, and confidence; their dignity, their good offices, and the esteem they have for us, most justly demand this. We should constantly invoke their assistance, and consult them in all we undertake; as also the angels

of those we are concerned with; beg of them to pray to God for us, and endeavour to be faithful to their wholesome suggestions.

A Prayer to our Angel Guardian.

O HOLY Angel! to whose care God, in his mercy, hath committed me; thou who assistest me in my wants, who consolest me in my afflictions, who supportest me when dejected, and who constantly obtainest for me new favours; I return thee now most sincere and humble thanks; and I conjure thee, O amiable Guide! to continue still thy care; to defend me against my enemies; to remove from me the occasions of sin, to obtain for me a docility to thy holy inspirations; to protect me, in particular, at the hour of my death; and then conduct me to the mansions of eternal repose. *Amen.*

A Prayer to St. Michael.

GLORIOUS St. Michael! Prince of the heavenly host! who standest always ready to give assistance to the people of God, who didst fight with the dragon, the old serpent, and didst cast him out of heaven, and now valiantly defendest the church of God, that the gates of hell may never prevail against her. I en-

nestly entreat thee to assist me also, in the painful and dangerous conflict which I have to sustain against the same formidable foe. Be with me, O mighty Prince! that I may courageously fight and happily vanquish that proud dragon, whom thou hast, by the Divine Power, so gloriously overcome, and whom our powerful King, Jesus Christ, has, in our nature, so completely overthrown: to the end, that, having triumphed over the enemy of my salvation, I may, with thee and the holy angels, praise the clemency of God, who, having refused mercy to the revolted angels after their fall, has granted repentance and forgiveness to fallen man.

WEDNESDAY.

To St. Joseph.

The glorious functions with which St. Joseph was honoured, and the great example of humility, of wisdom, of patience, of fidelity, of obedience, and submission, which he has given, should inspire us with the highest idea of his sanctity, and with great devotion to him; but let the honour you show him chiefly consist in the imitation of his virtues·

rely on him with confidence, and induce others to have recourse to him.

Joseph, the husband of Mary, of whom was born Jesus, who is called Christ,—Matt. i. 16.

A Prayer to St. Joseph.

O GREAT saint! who art this wise and faithful servant, whom God hath charged with the care of his family; thou, whom he hath established the guardian and protector of the life of Jesus, the consoler and support of his mother, and his faithful associate in the great design of our redemption; thou, who hadst the happiness to live with Jesus and Mary, and to expire in their arms. Chaste spouse of the mother of God! thou model of pure, numble, and interior souls! be touched with the confidence we have in thee; and graciously accept these testimonies of devotion. We return God thanks for the favours he hath bestowed on thee; and we beg, through thy intercession, that we may imitate thy virtues. Pray for us, then, O glorious saint! and by that love thou always hadst for Jesus, and for Mary, and which Jesus and Mary had also for thee, obtain for us the incomparable advantage of living and dying in their holy love. *Amen.*

THURSDAY.

To the most holy Sacrament.

To correspond with the love which Jesus Christ shows us in the blessed sacrament, let us unite ourselves to him in frequent and holy communion; let us often present him our most profound homage, and never let pass a Thursday without performing this duty; let us go to him, at one time, like the shepherds and the kings who adored him in the manger; at another time, like the apostles and disciples, to hear him and to receive his instructions; and at another time, like Magdalen, to bewail our sins, or to contemplate and admire his divine perfections. Let us go to him, as the sick persons in the Gospel did, to be cured of our spiritual infirmities; or like beggars, to lay before him our wants, and our anxieties, doubts, and afflictions, imploring that grace and consolation we stand in need of; but let us remain in his presence, with that modesty, recollection, respect, fear, love, and gratitude, which this adorable sacrament so justly demands.

My flesh is meat, indeed, and my blood is drink indeed. He who eateth my flesh,

and drinketh my blood, abideth in me, and I in him. John vi. 55, 57.

A Prayer to Jesus in the blessed Sacrament.

O SWEET and adorable Jesus; who, in the excess of thy love, art pleased to dwell with us in the sacrament of the altar; I here acknowledge thee as my sovereign and my God; I adore thee with the most profound humility; I thank thee, with all my heart, for the tenderness thou here showest us, in spite of the treatment thou receivedst. Pierced with the sincerest grief at the sight of our ingratitude, I come, O God of majesty! to make some poor amends for all the sacrileges and the impiety which were ever committed, or ever will be committed, against this adorable sacrament. Why cannot I, O God, sufficiently testify my own regret, for having so often appeared before thee with indifference, and for having approached thee with so little fervour, and so little love? Forget, O Lord! our iniquities, that thou mayest only remember thy own infinite mercies. Deign to accept the desire I have of honouring thee in this amiable sacrament. Yes, I wish with all my heart to love thee, to bless, to praise, and to adore thee here as

much as the saints and angels do in heaven: and I conjure thee, by this sacred body, and this most precious blood, that I may henceforth honour thee so fervently, and receive thee so worthily, that after this life, I may praise thee for ever with thy saints in heaven.

FRIDAY.

To Jesus suffering.

You should not only be careful to avoid every thing that may renew the passion of our Lord, you should likewise honour this mystery by every pious exercise which a tender devotion can inspire you with. The holy sacrifice of the Mass, offered up with this intention, fervent communions, stated and regular prayers before a crucifix, frequent reflections on the pangs of our Saviour; some voluntary mortifications, such as fasting upon Fridays, a constant patience in carrying your cross in union with Jesus, are so many devout practices, by which you may show him your love, and apply to your soul the fruits of his passion.

Christ suffered for us, leaving you an example that you should follow his steps. 1 Pet. ii. 21.

A Prayer to Jesus suffering.

O SPOTLESS Lamb! O innocent victim! who, by thy death and blood, hast effaced the sins of mankind, blot out my iniquities, and do not permit that thy sufferings should become useless to me. I am abandoned by every one; sorrowful, desolate, and resigned to death; help me now to receive, with a resignation like thine, whatever afflictions thou shalt please to send me. O Jesus! calumniated, accused, despised, teach me to look down on the judgments of men, and to suffer, with patience, the most base injuries. O Jesus! torn with stripes, pierced with thorns, weltering in blood for my sake, teach me to endure, for love of thee, the anguish and inconvenience of ill health and sickness. Jesus! abandoned to executioners, shamefully condemned to a cross, enable me to fly all vain-glory, and embrace the most humbling confusion. O Jesus! sinking under the weight of thy cross, I unite myself to thee, and my cross also to thine. May I ever carry it with the same strength and sweetness which thou didst. O Jesus! raised up on thy cross, draw me now powerfully to thee; thou art expiring for my sake, let me never live but

for thine, that, being henceforth crucified with thee, my whole occupation may be to love, praise, and adore thee. *Amen.*

SATURDAY.

To the blessed Virgin.

THE eminent sanctity of Mary, her dignity of Mother of God, the glory she now enjoys, her power on earth and in heaven, her tenderness to poor mortals; are the motives which have actuated the saints, and which now inspire all those who are devoted to her service, to entertain a lively and affectionate devotion to her. Follow their example, and put yourself under her protection.

☞ But what is here meant by devotion is widely different from what we are falsely impeached with supposing; and it must never be thought, that she has any divinity in herself; though she be the purest of God's creatures, she is yet no more than his creature. Her intercession, as Mother of God, must certainly be powerful; and we should never let a day pass, without fervently imploring it; we should celebrate her festivals, receiving the blessed sacrament on these days, in honour of her; we should sometimes recite her rosary, and address her

frequently in the words of the Angel; having always recourse to her in our necessities, and earnestly beseeching her to assist us at our death. But, all these practices, though highly advantageous and commendable in themselves, were they to be merely outward, and not effectually animated by a true spirit of piety, must be of very little, or rather, perhaps, of no assistance. The best devotion we can practise towards her, and the one most recommended by all the saints, is to imitate her excellent virtues; to abhor sin; to love God tenderly; and copy her humility, her purity, and her heroic patience, in the different occurrences of our lives.

A Prayer to the blessed Virgin.

Behold from henceforth, all the nations shall call me blessed; for he who is mighty has done great things in me. Luke i. 41, 49.

O BLESSED Virgin, Mother of God! and by this august quality worthy of all respect from men and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection.

Thou art all powerful with the Al-

mighty, and thy goodness for mankind is equal to thy influence in heaven. Thou knowest, O blessed Virgin! that from my tender years, I looked up to thee as my mother, my advocate, and patroness: thou wert pleased to consider me, from that time, as one of thy children; and whatever graces I have received from God, I confess with humble gratitude, that it is through thee I received them—Why was I not as faithful in thy service, as thou wert bountiful in assisting me? But I will henceforth serve, honour, and love thee. Accept, O blessed Virgin! my protestations of fidelity; look favourably on the confidence I have in thee; obtain for me, of thy dear Son, a lively faith, a firm hope, a tender, generous, and constant love. Obtain for me a purity that nothing can soil; a humility, that nothing can elate; a patient submission to the will of God, that nothing can ever disturb. In fine, O glorious Virgin! obtain for me so faithful an imitation of thy virtue in my life, that I may experience the power of thy protection at my death. *Amen.*

A Prayer that may be daily said by a woman with child.

O Lord God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid, here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast vouchsafed her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me, and the tender fruit of my womb, from all perils and all evils. Grant me, in due time, a happy delivery; and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgements upon me and mine, instead of the mercies which I sue for: and therefore I am sensible

the first thing I ought to do is, to repent, from the bottom of my heart, for all my offences, humbly confess them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them all down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish I could expiate them with tears of blood. I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them. I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now beforehand to thee for my sins; firmly resolving, by thy grace, never wilfully to offend thee more. See here my poor heart, O Lord; and if it be not such as I here express, at least I desire it should be such. I desire it should be that contrite and humble heart which thou never despisest. In this

disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery: and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: through the same Jesus Christ thy Son, our Lord. *Amen.*

INSTRUCTIONS AND DEVOTIONS FOR THE SICK.

1. If you are attacked by any considerable illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of the fever, or the qualities of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent as a punishment of sin, and therefore a sincere repentance and confession of sins is

often a more effectual means of recovery than any other.

2. If you have not your will already made, as in prudence you ought, let this also be done in the beginning of your sickness, that so, having settled your temporal affairs, you may apply your soul, without disturbance, to the spiritual.

3. Engage your best friends to give you timely notice if your distemper be dangerous, and not to flatter you with hopes of life, when there are little or no grounds for hopes.

4. Take proper care for the discharge of your debts, and all other obligations incumbent upon you: and this, as much as may be, in the beginning also of your sickness. Forgive all those who have any ways injured you, and ask pardon of those you have injured.

5. Receive your sickness from the hand of God, with a perfect resignation to his holy will, as a just punishment of your offences.

6. Often procure some friend to read to you the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience, and Resignation, &c.

7. Have the Crucifix, or a picture of Christ crucified, always before your eyes. Think often upon his passion; hide your-

self, in spirit, in his wounds, and em brace his feet with all the affection of you soul.

8. Aim, as much as you can, at a peni tential spirit, during your sickness. Ofter cry to God for mercy, and make frequen acts of contrition for your sins. St. *Augus tine* used to say, that no Christian, how ever innocent his life might have been ought to venture to die in any other state than that of a *penitent.*

A Prayer to be repeated daily in Sickness.

LORD Jesus Christ! behold, I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. Thy will be done on earth, as it is in heaven. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end, I here offer myself, with an entire submission to all thy appointments: to suffer whatever thou pleasest.

But rebuke me not, O Lord! in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to my iniquities·

but according to the multitude of thy most tender mercies, have compassion on me. O! let thy justice be tempered with mercy; and let thy heavenly grace come to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear, with true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness; and that I may cheerfully accept them as the just punishment of my offences; and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

SHORT ACTS

Of the most necessary virtues, proper to be inculcated in the time of Sickness.

LORD! I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will but thine be done. Thy will be done on earth, as it is in heaven.

Lord! I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God, and my all! as my first beginning and last end.

Lord! I desire to praise thee for ever, in sickness, as well as in health. I desire to join my heart and voice with the whole Church of heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son; and above all, for thy having loved me from all eternity, and redeemed me with his precious blood. Oh! let not that blood be shed for me in vain.

Lord! I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign truth, who neither canst deceive nor be deceived. And thou hast promised the Spirit of Truth to guide thy Church into all truth: *I believe in God the Father Almighty, &c.* In this faith I resolve, through thy grace, both to live and die. O Lord! strengthen and increase this my faith.

O my God! all my hopes are in thee, and, through Jesus Christ my Redeemer, and through his passion and death, I

hope for mercy, grace, and salvation from thee.

I desire to be dissolved, and to be with Christ.

I desire to embrace every neighbour with perfect charity, for the love of thee. I forgive, from my heart, all who have any ways offended or injured me: and ask pardon of all whom I have any way offended.

Have mercy on me, O God! according to thy great mercy, and according to the multitude of thy tender mercies, blot out all my iniquities.

Lord! be merciful to me a sinner. Sweet Jesus! Son of the living God! have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord! I commend my spirit.

O holy Mary, Mother of God! pray for us sinners now, and at the hour of our death. O all ye blessed Angels and Saints of God! pray for me, a poor sinner.

A SHORT EXERCISE,

As a preparation for Death, which may be used every day.

1. My heart is ready, O God! my heart is ready; not my will, but thine be done.

2. I most humbly ask pardon for all my sins, committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy grace, I will die in this belief.

4 I hope to possess eternal life through thy infinite mercy, and the merits of my Saviour Jesus Christ.

5. O my divine Jesus! how great is my desire to receive thy sacred body! O! come now into my soul, at least by a spiritual communion. O! grant that I may worthily receive thee before my death. I desire to unite myself to all the worthy communions, which shall be made in thy holy Church, even to the end of the world.

6. Grant me thy grace, O my divine Saviour! perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

7. Holy Virgin. Mother of God! defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host! thou, my Angel Guardian! and you, my blessed patrons! intercede for me, and assist me in this last and dreadful passage.

8. O my God! I renounce all temptations of the enemy, and in general whatsoever may displease thee.

9. O Jesus, my divine Saviour! be a Jesus to me, and save me! O my God! hiding myself with an humble confidence in thy dear wounds, I render my soul into thy divine hands; receive it into the bosom of thy mercy. *Amen.*

A prayer before Extreme Unction.

Thou hast mercifully provided remedies, O Lord! for all our necessities, grant me thy grace so to make use of them, that my soul may receive all those good effects which thou hast appointed in their institution. Now I desire to be anointed, as thou hast commanded me by thy apostle; grant, I beseech thee, that by this holy Unction, and the prayers of the church, I may partake of that spirit, with which Christ suffered on the

cross for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my distemper; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death, to eternal happiness; and if my health be expedient for thy glory, let this, under thy good pleasure, be the means to restore it. Behold I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

My eyes have often been delighted with vanities, but now let them be shut to the world, and open to thee alone, my Jesus! pardon me all the sins I have committed by my seeing.

My ears have been open to detractions, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy commands, and thy call, and pardon me, O Jesus! all the sins I have committed by my hearing.

After Extreme Unction.

Hear our prayers, O God! in behalf of thy servant; and since thou hast shown this mercy to him, as to admit him to the helps of thy church, grant he may partake of the effects of them, even those which thou hast appointed for the comfort of the poor souls in the day of their distress. Grant *him* a full discharge of all *his* sins, that, whenever he shall appear before thee, the enemy may find nothing against him. Stand thou by him, we beseech thee, and be his protector against all evils; let thy grace comfort him, and heavenly strength support him, that however he be weak of himself, yet through thy assistance he may stand in this day of trial, and cheerfully submit to whatever thou hast appointed for him. Restore him to health, if thou knowest it expedient for him; but if thou hast ordained it otherwise, grant him a happy passage, and admit him into the number of the blessed, through the merits of thy dear Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRAYERS,

Proper to be recited by the assistants, when the dying person is in the extremity, and unable to speak for himself.

LORD Jesus Christ! we beseech thee, by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with the eternal Father in behalf of this thy servant. *Our Father Hail, Mary.*

LORD Jesus Christ! who wast pleased to suffer death on the cross for us, we beseech thee to offer up all that anguish and pain, which thou then enduredst, and most especially at the hour of thy death, in behalf of this thy servant. *Our Father. Hail, Mary.*

LORD Jesus Christ! who hadst such love for man, as to become man for his salvation, we beseech thee to show this charity and goodness of thine to the eternal Father; let that appear in behalf of thy servant, plead his cause, that, by thy powerful mediation, he may be freed from his sins; that he may be safe at the hour of his departure, and find the gate of life open to him. *Our Father. Hail, Mary.*

LORD Jesus Christ! who, by thy precious blood, hast redeemed us, we beseech thee to imprint in the soul of this thy servant, the memory of thy most sacred wounds, that having them in his sight, he may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death.

Grant him now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant he may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered thee by thy holy Church.

CHRIST Jesus! who wast crucified for our redemption, we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of this thy servant; forgive him all his sins, and by the merits of thy bitter passion, satisfy for all his failings, and supply his defects. Let him now experience the multitude of thy tender mercies, and be sensible how good his Lord is. Dispose now his soul by thy grace, that he may be prepared, at thy call, to go forth to meet thee. Grant him, we beseech thee, true patience and perfect resignation in his

pains and anguish. Give him a full discharge from all his sins; and confirm his faith; strengthen his hope, and perfect his charity, that, departing hence, his soul may be received into thy mercy. O dear Redeemer! by that distress which thou sufferedst on the cross, when thou criedst out to thy eternal Father, we pray thee show mercy to this thy servant in his extremity; hear the sighs and desires of his heart, and since he cannot speak for himself, speak thou for him, we beseech thee, who art the eternal Word, and to whom the Father will refuse nothing.

Let those hands which were once nailed to the cross, now plead for him, and obtaining his pardon, conduct him into thy eternal rest. *Amen.*

THE RECOMMENDATION OF A SOUL DEPARTING.

LORD! have mercy on us.
Christ! have mercy on us.
Lord! have mercy on us.
Holy Mary, *Pray for him, (her.)*
All ye Angels and Archangels, *Pray for him, (her.)*
Holy Abel, *pray for him. (her.)*
All ye Choir of the Just,
Holy Abraham,
St. John the Baptist, } *Pray, &c.*

St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and Widows,
} *Pray for him, (her.)*

All ye Saints of God, *make intercession for him, (her.)*
Be merciful; *Spare him, (her,) O Lord!*
Be merciful; *Deliver him, (her,) O Lord!*
Be merciful; *Receive him, (her,) O Lord!*
From thy Anger, *Deliver him, (her,) O Lord!*
From the Danger of Death, *Deliver him, (her,) O Lord!*

From an ill end, *Deliver him, (her,) O Lord!*
From the pains of hell,
From all evil,
From the power of the Devil,
By thy Nativity,
By thy Cross and Passion,
By thy Death and Burial,
By thy glorious Resurrection,
By thy admirable Ascension,
By the Grace of the Holy Ghost, the Comforter,
In the Day of Judgment,
We sinners *beseech thee to hear us.*

Deliver him, (her,) O Lord!

That thou spare him, (her,) *We beseech thee to hear us.*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

DEPART, Christian soul! out of this world, in the Name of God the Father Almighty who created thee: in the Name of Jesus Christ, Son of the living God, who suffered for thee; in the Name of the Holy Ghost, who sanctified thee; in the Name of the Angels, Archangels, Thrones, and Dominations, Cherubim, and Seraphim; in the Name of the Patriarchs and Prophets, of the Holy Apostles and Evangelists, of the Holy Martyrs and Confessors, of the Holy Monks and

Hermits, of the Holy Virgins and of all the Saints of God; let thy place be this day in Peace, and thy abode in Holy Sion: Through Christ our Lord. *Amen.*

God of mercy, God of goodness! O God! who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant *N.*, and grant him a full discharge from all his sins, who most earnestly begs it of thee. Renew, O merciful Father! whatever is corrupt in him, through human frailty, or by the snares of the enemy; make him a true member of thy Church, and let him partake of the fruits of thy redemption. *Amen.*

I recommend thee, dear brother! to Almighty God, and leave thee to his mercy, whose creature thou art, that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. Let, therefore, the noble company of Angels meet thy soul at its departure; let the court of the Apostles receive thee; let the triumphant army of glorious Martyrs conduct thee; let the crowds of joyful Confessors encompass thee; let the choir

of blessed Virgins go before thee; let a happy rest be thy portion in the company of the Patriarchs; and let Jesus Christ appear to thee with a mild and cheerful countenance, and give thee place among those who are to be in his presence for ever. Mayest thou be a stranger to all that which is punished with darkness, or chastised with flames, and condemned to torments. Let thy wicked enemy, with all his evil spirits, depart from thee: may he tremble at thy approach, in the company of Angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, and as wax before the fire; so let sinners perish in the sight of God; but for the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thee in thy way. Christ Jesus, who vouchsafed to die for thee, deliver thee from death; Christ Jesus, Son of the living God, place thee in his Garden of Paradise; and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the inheritance of his elect. We pray

it may be thy happy lot to behold thy Redeemer face to face, to be ever in his presence, and in the vision of that truth which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. *Amen.*

Let us pray.

We commend to thee, O Lord! the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world! that as in mercy to him thou becamest man, so now thou wouldst vouchsafe to admit him into the number of the blessed. Remember, Lord! he is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, none that can work thy wonders. Let his soul find comfort in thy sight, and remember not his former sins; nor any of those excesses which he has fallen into, through the violence of passion and corruption. For although he has sinned, yet he has still retained a true faith in thee, Father, Son, and Holy Ghost! he has had a zeal for thy honour, and faithfully adored thee, his God, and the Creator of all things.

Remember not, O Lord! we beseech thee, the sins and ignorances of his youth;

but according to thy great mercy, be mindful of him in thy eternal glory. Let the Heavens be open to him, and the Angels rejoice with him. Receive, Lord! thy servant into thy kingdom. Let the Archangel St. Michael, the chief of the heavenly host, conduct him. Let the holy Angels of God meet him, and bring him into the city of heavenly Jerusalem. May blessed Peter, the Apostle, to whom were given the keys of the kingdom of Heaven, receive him. May holy Paul, the Apostle, who was a vessel of election, help him. May St. John, the beloved Disciple, to whom God revealed the secrets of Heaven, intercede for him. May all the holy Apostles, to whom was given the power of binding and loosing, pray for him. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him, that, being delivered from this body of corruption, he may be admitted into the kingdom of Heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost world without end. *Amen.*

The Soul being now departed, the following Responsory is to be said.

COME to his assistance, all ye Saints of God! meet him, all ye angels of God! receive his soul, and present it now before its Lord! May Jesus Christ receive thee, and the Angels conduct thee to thy place of rest: may they receive his soul, and present it now before its Lord.

R. Eternal rest grant him, O Lord! and let perpetual light shine unto him. May they present him now before his Lord.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father, &c.
V. And lead us not into temptation.
R. But deliver us from evil.
V. Eternal rest grant him, O Lord!
R. And let perpetual light shine unto him.
V. From the gates of Hell.
R. Deliver his soul, O Lord!
V. May he rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

To thee, Lord, we recommend the soul of thy servant *N.*, that, being dead to this

world, he may live to thee. And whatever sins he has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon, through Christ our Lord. *Amen.*

Then for a conclusion may be added the following Prayer for the Assistants.

GRANT, O GOD, that while we here lament the departure of thy servant, we may ever remember, that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by sudden death, but be ever watching when thou shalt call, that so with the Spouse we may enter into eternal glory: Through Jesus Christ our Lord. *Amen.*

FIFTEEN MEDITATIONS,

On the Passion of our Saviour Jesus Christ.

1. O GOOD and gracious Jesus! who being most high in the glory of the Father, and equal to his divine Essence, vouchsafedst, through thy infinite charity, to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and fly into Egypt; afterwards to be

baptized, to be tempted, to fast, to watch, to teach the ignorant, and heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily suffer death on the cross, and all this for me, and such wretches as I.

2. O GOOD and gracious Jesus! thou having eaten the Paschal Lamb, with thy dearly beloved Disciples, didst arise from supper, and gird thyself with a towel; and pour water into a basin, and kneeledst on thy knees, and humbly washedst the feet of thy Disciples, and wipedst them with thy own hands.

3. O GOOD and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink. No wit can teach, nor understanding penetrate the bottomless depth of this thy charity.

4. O GOOD and gracious Lord! thou entering into the Garden of *Olivet*, began to fear and to be heavy, whereupon thou saidst to thy Disciples, *My soul is sorrowful to death;* and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy father,

"if it be possible to let this cup pass from me;" and yet, with perfect submission, wholly resignedst thyself to him, saying, *Father, not my will but thine be done;* and at length, through most painful agony, thy afflicted and fainting body sweat drops of blood.

5. O GOOD and gracious Jesus! thou, inflamed with ineffable desire to redeem me, didst go to meet thy enemies, and sufferedst Judas, the traitor, to kiss thee, and thyself to be taken and bound with cords, and, as a malefactor, disgracefully led by the basest of the people to *Annas*, where, with admirable meekness, thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O GOOD and gracious Jesus! who wast led fast bound, like a notorious malefactor, from *Annas* to the house of *Caiphas*, the high-priest, where the *Jews* most unjustly accused thee, and, with barbarous insolence, spit upon thy meek and amiable face, buffeting thy cheeks, and blindfolding thy eyes, scornfully mocking and maliciously affronting thee with injuries all that night.

7. O GOOD and gracious Jesus! thou

in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodest before him in the Judgement hall; and when thou wast most falsely calumniated by the Jews, and many an insolent rebuke and provocation given thee, thou meekly heldest thy peace, and patiently suffered their unjust proceedings.

8. O GOOD and gracious Jesus! who wast sent from Pilate to Herod, who, out of a vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing still their perverseness against thee, but to all these thy meekness replied not a word; wherefore Herod and all his court despised thee, and putting on thee a white garment, in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience! at the will of thy enemies, thou wentest forth and returnedst again, and wast led up and down from place to place, without gainsaying, and suffering them to do whatever they would.

9. O GOOD and gracious Jesus! who in the Judgement hall was stripped naked,

and without any compassion, most cruelly scourged. There was thy blessed virginal and tender flesh cut with whips, and torn with stripes, altogether mangled and deformed, so that streams of thy most precious blood ran down on every side upon the earth.

10. O GOOD and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platted a crown of thorns, and pressed it on thy head, till the sharp points pierced thy temples, and thy most precious blood ran down, and covered thy face and neck. They gave thee, in derision, a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, *All hail, King of the Jews;* then took they the reed out of thy hand, and with it struck thy sacred head, and again spit upon thy blessed face.

11. O GOOD and precious Jesus! thou wast brought forth by Pilate to the Jews, to be gazed on, wearing the crown of thorns, and purple garment, Pilate showing thee to the people, saying, *Behold the man;* but they cried out with

loud rage and insatiable malice, *Crucify him! Crucify him!*

12. O GOOD and gracious Jesus! who wast delivered up to the will and pleasure of the *Jews*, who immediately led thee to be crucified, laying a heavy cross upon thy sore and bloody shoulders; thus didst thou most humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief given thee.

13. O GOOD and gracious Jesus! when thou wast again stripped naked, then were thy wounds, by the pulling off thy clothes, renewed. What bitter pain didst thou suffer, when thou wert, with cruel nails, fastened to the cross, and the joints of thy limbs stretched on a rack! O! with what love and sweetness of charity didst thou offer thy hands and feet, to be bored through, whence, as from a fountain, thy precious blood gushed out!

14. O GOOD and gracious Jesus! thou, hanging on a cross between two thieves, wast assailed by blasphemies, and after so long continuance of thy tortures, thou prayedst to the Father to forgive them,

and even when their fury was at the highest, didst thou exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly beloved Mother, (who, pierced by sorrow, stood by the cross,) to thy beloved disciple John, and, in him, to us all, to be our mother. And after thou hadst suffered, three long hours, intolerable pains and extreme thirst, they gave thee vinegar to drink, which, when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O good and gracious Jesus! O good Shepherd! thou bestowedst thy life for thy sheep, and even after death, still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at at last ended all thy sufferings, and thy enemies having satisfied their thirst after thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, and reposed it upon the knees of thy blessed mother; and after all imaginable expressions of piety, reverence, and love, they wrapped it in fine linen and laid it in a sepulchre.

The Prayer.

O MILD and innocent Lamb of God! thus heartily thou didst love me, these pains most patiently and lovingly thou sufferedst for me! What shall I render thee? I adore and glorify thee, I praise thee and give thee thanks with all the powers of my soul, Jesus, Son of the living God, King of kings, and Lord of lords! hail, most glorious Redeemer of our souls! whose death quickens and gives life to the world.

O blessed Saviour! have mercy on me, for thy goodness' sake; forgive all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that, to the utmost of my power, I may most diligently imitate thy holy life. O blessed Father of Heaven! behold, I offer thee the most holy incarnation, life, and passion, of thy dearly beloved Son, Jesus Christ, in full satisfaction for all our sins, and perfect amendment of our lives. Grant, most merciful Father! through the merits of thy only begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting. *Amen.*

INSTRUCTIONS AND DEVOTIONS FOR CONFIRMATION.

CONFIRMATION is a sacrament instituted by our Lord Jesus Christ, to enable us to arrive at the state of perfect Christians, and to strengthen the spiritual life of grace, which we received at baptism. It is called *confirmation* from its effect, which is to *confirm* and *fortify* those who receive it, with the necessary dispositions, in the profession of the true faith, to arm them against their spiritual enemies, and to complete and finish in them the sanctification which baptism had begun. In baptism, we receive the character of the children of God: in confirmation, we receive the strength of men, and the character of the soldiers of Jesus Christ, says St. Melchiades. In baptism, we are enlisted under the standard of Christ crucified: in confirmation, we are armed with the shield of faith, and enabled to combat against the devil, the world, and the flesh. In baptism we are regenerated, and receive the sanctifying grace of God, for the remission of sins: in confirmation, we are prepared for a spiritual warfare, and receive the Holy

Ghost, for force and corroboration, that we may stand firm in the divine service, for the sake of Christ, with a holy vigour of spirit and constancy of mind, amidst the terrors of the severest trials and persecutions.

The effects of this sacrament appeared visibly, not only in thousands of holy martyrs, but also in the apostles, who, after they had been confirmed on Whitsunday, by the Holy Ghost coming down upon them, were immediately changed into new men, and were animated by this Divine Spirit to that degree, that sufferings for the sweet name of Jesus became the subject of their glory. It is evident, from Acts 3 and 19, that the Apostles practised confirmation, as a means to communicate the graces and gifts of the Holy Ghost to the faithful. It is of confirmation, also, that St. Paul makes mention, Heb. vi. 1, 2, and 2 Cor. i. 21, 22, where he expressly says, *Now he who confirmeth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts.*

The testimonies of the most ancient writers plainly show that the church of God, from the Apostles' days, has always believed confirmation to be a sacrament

of the new law, and administered it as such. Among the rest, St. Clement, a contemporary of the Apostles, says, chap. 4, that he received this doctrine from blessed Peter and other Apostles; and therefore he exhorts all, without delay, to hasten to be signed by the bishop, that they may receive the sevenfold grace of the Holy Ghost, since he cannot be a perfect Christian who wilfully neglects this sacrament. Tertullian, St. Fabian, and St. Melchiades, who flourished in the second, third, and fourth centuries; St. Cyprian, St. Jerome, St. Ambrose, &c., have handed down the same doctrine; and St. Augustine, lib. 2. cont. lit. Petil. c. 104, says, in express terms, "The sacrament of chrism, in the kind of visible seals, is sacred and holy, even as baptism itself." Moreover, it is plain from the 8th chap. of the Acts of the Apostles, v. 14, that the *visible sign* of the imposition of hands has annexed to it an *invisible grace*, viz., the imparting of the Holy Ghost. Consequently, confirmation is a sacrament; as it has all the things necessary to constitute a sacrament; and is a *visible sign of an invisible grace, &c.*

The ordinary minister of this sacrament is a bishop only; and it was for

this reason that St. Peter and St. John, who were both bishops, were sent to confirm the Samaritans, who had been converted and baptized by Philip, the Deacon; which is an additional proof that confirmation is a holy sacrament, and not a mere ceremony, as Calvin pretends; for were it only a ceremony which they administered, why did not Philip the Deacon, who baptized the Samaritans, use that ceremony?—where was the necessity of sending two bishops to Samaria, as the Apostles did? Acts, viii.

As water is made use of in baptism, so chrism is used in confirmation. *Chrism* is a sacred ointment, composed of *oil of olives* and *balsam or balm of Gilead*, solemnly blessed by a bishop on Holy Thursday. The unction, or outward anointing with *Chrism*, represents the inward anointing of the soul with the gifts of the Holy Ghost; as the outward ablution with water, in baptism, denotes the inward washing of the soul, by the sanctifying grace of God. The oil, whose properties are to assuage pains, to fortify the limbs, and to give a certain vigour to the body, represents the spiritual effects of the grace of this sacrament in the soul; and the balm, which is of a sweet smell, and whose property it is to preserve bo-

dies from putrefaction, represents the good odour, or sweet savour of Christian virtues, with which we are to edify our neighbours, after having received this sacrament. The form of words used in conferring this sacrament are these: *I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* Whilst the bishop pronounces the form, he makes the sign of the cross, with the holy chrism, upon the forehead of each person that is to be confirmed, to give them to understand, that no worldly fear or shame is to deter them from confessing Christ crucified, but that they are openly to profess the doctrine and maxims of his Gospel, and live as becomes members of his church, in spite of the ill example and corrupt maxims of the world. Hence Tertullian says, l. 1. adv. Marc. "The flesh is anointed, that the soul may be consecrated. The flesh is signed, that the soul may be fenced. The flesh, by the imposition of hands, is shadowed, that the soul, by the spirit, may be illuminated." This is what the bishop prays for, when, turning himself towards those who are to be confirmed, with his hands joined before his breast, he says, *May the Holy Ghost come down*

upon you, and the power of the Most High keep you from all sins.—Amen. A little blow is given on the cheek to the persons comfirmed, to imprint in their minds, that they are to be ready to bear, with meekness and patience, all crosses, persecutions, trials, affronts, and injuries, for the sake and glory of their Lord and Master Jesus Christ. At the same time the bishop says, *Peace be with thee*, to signify, that the true peace of God, which, as St. Paul says, *exceeds all understanding*, is chiefly to be found in patient suffering for God and his truths. Lastly, the bishop prays for those who have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them temples of his glory. After which he dismisses them with his blessing, &c.

Q. Can the sacrament of confirmation be received more than once?

A. No: because, like baptism, it imprints an indelible character, or spiritual mark in the soul, which always remains.

Q. Is there any spiritual kindred contracted in confirmation?

A. Yes: the godfather, or the godmother, contracts the same spiritual kindred as in the sacrament of baptism.

Q. Is confirmation absolutely necessary to salvation?

A. It is not so necessary but that a person may be saved without it; yet, when a favourable opportunity offers for receiving it, it would be certainly a sin to neglect so powerful a help to salvation, and deprive ourselves of the benefit of his holy sacrament, which our blessed Redeemer was mercifully pleased, of his infinite goodness, to institute, as the never-failing means in his church to communicate his Divine Spirit to his followers. It would be still a more grievous crime to neglect confirmation through contempt, disregard, or want of faith. It is to a wilful neglect of this sacrament that the holy Fathers attribute the downfal of several apostates from the true religion.

Q. What kind of persons stand most in need of the grace of this sacrament?

A. Those who are the most exposed to temptations against faith, or to persecutions upon account of their religion.

Q. At what age may a person be confirmed?

A. Ordinarily speaking, the church does not give confirmation to children before they are seven years old, but defers it till they come to the use of reason, and are sufficiently instructed and prepared. Fathers and mothers should take care to

have them carefully instructed in the Christian doctrine, and regularly presented to the bishop for confirmation, at the proper time, before they have received the blessed eucharist. If their children be lost through ignorance they shall answer for it to God.

Q. What are the dispositions necessary for receiving the sacrament of confirmation worthily?

A. A person must be free from the guilt of mortal sin, and in the state of grace, for the *Holy Spirit of wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.* Wisd. i. 4. He must also be well instructed in the principles of the Christian faith, according to his age and capacity, and have a proper sense of what he is doing.

Q. In what manner, then, must a person prepare himself for confirmation?

A. First, he must examine his conscience diligently, and if he finds it charged with wilful sin, he must take care to purge it by a good sacramental confession; for it would be a grievous sacrilege to presume to receive the sacrament of confirmation knowingly in a state of mortal sin. Secondly, he must prepare himself some days before, by devout and humble prayer, frequently

and fervently calling upon God to dispose his soul for receiving the Holy Ghost, who communicates his gracious gifts and favours in proportion to the dispositions with which they are received.

Q. As confirmation is ordained for the sanctification of souls, why do not all who receive it become saints?

A. The fault is entirely their own. God, on his part, is ready to bestow all the graces necessary to enable them to become saints; but alas! how few are disposed to improve and co-operate with them as they might and ought! how few make the proper use of them! How many, on the contrary, resist them, like the stiff-necked Jews! how many *contristate* and *extinguish* the Divine Spirit! as the Apostle expresses it. How many banish this heavenly guest from the temple of their souls, by falling into mortal sin, and thus obstruct the operation of this holy sacrament!

Q. Is a person obliged to receive the sacrament of confirmation fasting?

A. No, there is no strict obligation or precept for it, though to fast on the eve and day of confirmation, is a laudable custom, and conformable to the practice of the primitive church.

Q. Why are the fervent exercises of

piety and devotion required before confirmation?

A. For two reasons; First, because our Saviour has assured us, that his *heavenly Father will give his good Spirit to them that ask it.* Luke xi. 13.—Secondly, in imitation of the Apostles, who during the ten days between the ascension of our Lord, and the descent of the Holy Ghost on Pentecost, retired from the noise and tumults of the world, and continued with one accord in prayer, with Mary, the mother of Jesus, and with his brethren. *Acts* i. 14.

Q. Why are we to invoke the Holy Ghost in particular?

A. Not that we are to neglect praying to the Father and Son also, as we know that all the three persons are but one and the same God, but because the work of our sanctification, the pouring down the grace of God into our souls, and all the heavenly favours and helps that are necessary for conducting us in the way of salvation, are the effects of the divine love, and are, by a peculiar appropriation, attributed, in a special manner, to the operation of the Holy Ghost, as he is the love of the Father and of the Son, as it is from God's love that all grace, all virtue and sanctification flow and proceed.

A prayer before Confirmation.

O GOD of infinite goodness and bounty! who hast been pleased in my baptism to make me a Christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child; which, alas! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins; behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured, thou art still pleased, not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this time, to come and present myself, in order to receive the greatest of all thy gifts, even thine own most Holy Spirit, to be consecrated to thee by this unction, to be made a strong and perfect Christian, and a soldier of thy Son. O! may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercies, goodness, and bounty to me! And now, dearest Lord! I desire to come, because such is thy will, and my duty, to receive this great sacrament of confirmation: that I may, like thy apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high;* and like them be changed

by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a *soldier of Christ;* and to preserve and maintain, even to death, that purity and sanctity, which become the *temple* of the living God. But, O my God! how far am I from being worthy to approach this heavenly sacrament! How can I expect that the Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits? Where are the dispositions in me, which the apostles brought, and which all the Christians ought to bring along with them, to the receiving of the Holy Ghost? O! I acknowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations; I humbly crave thy mercy and pardon, through *Jesus Christ* thy Son; and beg, through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and give me thy grace to come to this sacrament, with that humility, faith, and devotion, which is most agreeable to thee. O divine Spirit! do thou prepare my soul for thyself! Behold, I come, desiring to give up myself to thee for time and eternity; that

thou mayest ever live and reign in my soul: and O! let my whole soul henceforward be perpetually subject to thee, and let nothing in me evermore rebel against thee! *Amen.*

Those who are preparing themselves for the Sacrament of Confirmation may likewise breathe forth, from time to time, the following short ejaculations.

Come, Holy Ghost! who replenishest the hearts of the faithful, descend into my soul, and make it the place of thy abode.

Come, O divine Spirit! take full possession of my heart, and kindle in it the fire of divine love.

Enter into my soul, and abide there for ever, to be my light, my guide, and my strength.

Come, Holy Ghost! with all thy gifts, and fill my soul; enlighten, direct, and conduct me in all my ways, strengthen me against all the assaults of self-love; remove from me all vicious shame, and inspire me with a Christian courage.

O! grant, that I may make the Gospel the rule of my life. Preserve me from the corruption of sin, and from the pernicious maxims of the world. Give me grace, O God! to do thy will in all things.

Enlighten my eyes, O Lord! that I may never sleep in death.

O uncreated Fire! when wilt thou consume whatever is imperfect in my soul?

Inebriate my soul with thy holy love, O thou sovereign beauty!

O! may I never forget the obligations that are contracted by being enlisted a disciple of the cross, in the sacrament of confirmation.

O! grant, that I may ever have before my eyes the duties thereunto annexed, and that I may live henceforth according to the spirit of a true and perfect Christian.

"Short ejaculations of this kind, frequently darted from an humble and fervent heart, penetrate the clouds, pierce the paternal heart of the Father of mercies, and draw down an ample benediction on those pious souls, to whom they become familiar by practice and habit. This manner of prayer is highly commended by the Saints, and was one of the principal exercises, by which the ancient Solitaries arrived at the highest perfection. It has this peculiar advantage, that it can be practised at all times, on all occasions, and in the midst of ex-

ternal employments, without being exposed to the danger of vain-glory, as it is secretly performed in the closet of the heart. It is short and easy, does not distract or fatigue the mind, but keeps up the fervour of the spirit, and attention to the divine presence."

A Prayer after Confirmation.

My God! I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join my heart and voice, with all thy angels and saints in heaven, and with all that fear thee, and love thee on earth, in giving perpetual praise to thee for thy infinite goodness, and in particular for that love thou hast showed to me this day. I give thee thanks, from the bottom of my heart, for having sent down thy Holy Spirit into my soul, with all its gifts and graces. O! let him now take full possession of my soul: let this heavenly unction penetrate into the very centre of my interior: let his divine *wisdom* ever preside there; may it ever enlighten me with his gift of *understanding*, and dispel all my darkness; may it direct me with his *counsel*,

strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord! since thou hast been pleased, by this sacrament, to consecrate and to sanctify my soul for thyself, and to make it thy temple; be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable in thy eyes. O! keep it for ever thyself, and restrain Satan from ever entering into it any more. O! let it be a *house of prayer*, in which thou mayest be ever *worshipped in spirit and in truth*, and suffer it not to be made any more *a den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. O! make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage, to the crown of everlasting life; through Christ Jesus our Lord. *Amen.*

The hymns appointed by the Church for invocating the Holy Ghost, and proper to be recited before receiving the sacrament of Confirmation, are, Spirit, Creator of Mankind; Come, Holy Ghost, send down those beams.

A Prayer after the Hymns.

O GOD! to whom every heart lies open, every will speaks its desire, and from whom no secret is concealed: purify the thoughts of our hearts by the inspiration of the Holy Ghost, in order that we may perfectly love thee, and worthily praise thee. Through our Lord Jesus Christ, thy Son, who with thee and the same Holy Ghost, who liveth, &c., *Amen.*

PRAYER

FOR THE CHURCH.

O MOST gracious Father! sanctify thy Church: take away from it all schisms and scandals, that it may be one fold under one Shepherd. Pour down thy mercy on the nations that know thee not, and enlighten their hearts that they may acknowledge and love thee. Dissipate the councils of the wicked, that they may cease to oppose thy kingdom and the propagation of thy glory. To our beloved father, Gregory XVI., to all prelates, bishops, priests, and to all religious orders and communities, grant thy divine love, that they may rightly fulfil the duties of their states. To all rulers, princes, kings and magistrates, give thy wisdom, whereby they may faithfully administer the laws and follow peace; and to thy people give thy benediction. Vouchsafe to grant to the agonizing true contrition and thy love: to sinners, true repentance and pardon of their offences: to our

enemies thy charity and sweetness: to our friends, benefactors and relatives thy grace and blessing.

Mercifully deign so to direct us in all our thoughts, words and actions, that thy holy Church may be more and more strengthened and glorified: and that thy worship may always and every where flourish, and continue until thy coming.

To the souls in purgatory, to those who especially need our prayers, or for whom we are bound to pray, grant eternal rest and the joys of thy heavenly kingdom.

"The Church of God is helped by nought so much, as by the secret prayers and intercession of holy souls"

I BELIEVE THE HOLY CATHOLIC CHURCH.

O GLORIOUS, O venerable, O holy Church, whose Saints are Sages, whose Sages are Apostles, whose Apostles are Martyrs, whose princes are the humble! O beautiful Church, whose poetry is divine, whose music is angelical, whose painting is inspired, whose architecture is inimitable!

Rise up, O Shepherd of this flock of ages, rise up, O head and leader of the hosts of God on earth; rise up, O bishop of the Churches of Rome and of the world, call around thee some few honoured from among thy multitudes. Show to those who know thee not, and are proud because they know thee not, show them thy great Gregories, thy great Augustins, thy great Aquins, thy Benedicts and thy Loyolas: Show them thy Antonies, and thy Xaviers, thy Edwards and thy Charlemagnes, thy Catharines and thy Clares. Show them thy Dantes, thy Angelicos, thy Raphaels, and show them those whose names we know not, but whose works are

superhuman in science, and in beauty, and in majesty. Show thyself to them, O St. Peter, the fisherman of Galilee, founder of an eternal dynasty, Father of an eternal philosophy, master of the great masters in all the arts of the noble. Show thyself to them, O thou Rock Catholic, that all who would have their works to stand may build on thee; Show thyself to them, O thou Spring Catholic, that all who would be inspired may drink of thee; Show thyself to them O thou Shepherd Catholic, that all who would be folded with the flock of Christ may flee to thee. Show thyself to all the world, that all the world may become Catholic in wisdom, Catholic in science, Catholic in faith: that the beauties and the miracles of Rome may be seen every where, that the ministers of England may be multiplied in both the Indies; that thy schools may be ubiquitary, and their scholars once more be armies. Rise up, O glorious Vicar of God, not in anger, but in power; Smite not, but pity; Remember thy own unfaithfulness, and pray for those who

have not followed thy repentance. Pray for our country, pray for our dear islands of our Fathers, pray for our offspring, that the people whose habitations the day-light never dies upon, the music of whose language is breathed by all the winds, may become dwellers in the tabernacle of holiness, and chant thy hallowed liturgy, and the name of JESUS, with the sun that never sets.—*Amen.*

A PRAYER.

HAVE compassion on me, O God! and mercifully deliver me from the perplexity in which I am, be a helper to me, and direct me in fulfilling thy blessed will. Thou seest the danger in which I am of ruining myself—of being misled by my own deceitful passions—of being drawn into the snares of the enemy—of framing to myself a false, rash, and erroneous conscience—of mistaking light for darkness and darkness for light. If this be my unhappy condition, what will become of my soul? Direct me therefore, in this important inquiry, O my God, and never let me be so miserable as to forsake my duty and lose my soul. As thou didst show mercy to Cornelius, and directed him to Peter, by whom he was to be taught the way to heaven, as thou didst show mercy to Saul, and sent him to Ananias, by whom he was to learn the holy will, so likewise, O God of infinite goodness, show mercy to me, an unworthy sinner, that

I may have both light to know my duty, and courage to comply entirely with it. And if thou seest, O Lord, that in reality I have taken part with false teachers, behold me here in thy presence, ready to renounce the errors I have professed, whatever they are. I disown the allurements by which I have been misled: and now lay before thee my most sincere desire of becoming a member of thy true Church. Hear my prayer, O God, in this great affair of eternity; and so lead my soul by thy grace, that while I seek the truth, I may not be obstinate against it. I beseech thee to take from me, all blindness of judgement, and corruption of heart; let not interest, worldly consideration, or human respect, bias me; let not education, custom, or affection, prevail against truth, but let my soul act with that freedom, which the importance of the affair requires. Assist me, most merciful Father, in what I have now before me, give me understanding and courage, and suffer me not to be deluded, as thou knowest my

only desire is to find thee and do thy will. Assist me, O God, and be thou my guide, for thus only can I come to thee, O Almighty and Eternal God, Father of mercies, and Saviour of mankind; I humbly entreat thee, by thy sovereign goodness, to enlighten my mind, and to move my heart, that by faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I am sure that as there is but one true God, so there can be but one faith; one religion, one way of salvation; and that every other way, contrary to this, can only lead to endless misery. It is this faith, O my God, which I earnestly desire to embrace, in order to save my soul; I protest therefore, before thy Divine Majesty, that I will follow that religion, which thou shalt show me to be true, and that, cost what it may, I will abandon that in which I shall discover error and falsehood. I do not deserve, it is true, this favour, on account of the greatness of my sins, for which I now have a profound sorrow; because they offend a God, so good, so

great, so holy and so worthy of all my love. What I do not myself deserve, I hope to obtain from thy infinite mercy, and I conjure thee to grant it, through the merits of the precious blood which was shed for us poor sinners, by thy only begotten Son, Christ Jesus our Lord. *Amen.*

PLENARY INDULGENCE.

A PRAYER BEFORE THE CRUCIFIX, OR PICTURE OF JESUS CHRIST CRUCIFIED.

Clement VIII. and Benedict XIV. have granted a plenary indulgence to those who recite the following prayer, before any image or representation of Christ crucified, provided they confess and approach the holy communion. This indulgence is confirmed by Pope Pius VII., by a decree of the sacred congregation of indulgences, dated the 10th of April, 1821, and is made applicable, by way of suffrage to the suffering souls in purgatory.—*Decree of Leo XII., 17th September* 1825.

PRAYER.

Behold me, O good and amiable Jesus! prostrate in thy divine presence, and beseeching thee, with all the ardour of my soul, to impress upon my heart lively sentiments of faith, hope and charity, and of repentance for sins, and a most determined resolution of never offending thee again; whilst with all the affection of my heart, and with the sincerest sorrow, I consider and contemplate thy five wounds, meditating chiefly on the words of the Roval Prophet, concerning thee, O my Jesus! "They have dug my hands and my feet: they have numbered all my bones."—*Psalm* xxi. 18.

This indulgence can be gained every day by *weekly penitents*, on the condition of communion.—*Decree of the sacred congregation of indulgences, 9th of December, 1763, approved by Clement XIII.*

THE

MANNER OF SERVING A PRIEST AT MASS.

The Clerk must kneel at his left hand, and answer him as follows:

P. INTROIBO ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam, de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus meus. Quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere. [*Knock your breast and say*] Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem baptistam sanctos apostolos Petrum et Paulum, omnes sanctos, et te Pater—orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus; tu conversus vivificabis nos.
C. Et plebs tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum
C. Et cum spiritu tuo.
When the Priest says, Flectamus genua; *answer,* Levate.
[*At the end of the epistle say,* Deo gratias *—then remove the mass-book, and ever kneel or stand on the side contrary to that on which the book has been placed.*]
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia sancti evangelii secundum, &c.

[*Make the sign of the cross and say:*]
C. Gloria tibi, Domine.

[*Make a reverence at the beginning and ending of the gospel, and at the name of Jesus—and at the end say:*]

C. Laus tibi, Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

[*Here the clerk is to give wine and water, and prepare the basin, water, and towel, for the priest. The priest having washed, let him kneel in his former place, and answer:*]

P. Orate, fratres.
C. Suscipiat, Dominus sacrificium, de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

[*At* Sanctus, sanctus, sanctus, &c. *ring the little bell.*]

When you see the priest spread his hands

over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the host:—As often as you pass by the blessed sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domine sit semper vobiscum.
C. Et cum spiritu tuo.
P. Pax tecum.
C. Et cum spiritu tuo.

[*Pausing a little, rise, and make adoration to the sacrament. The priest's communion being ended, be ready to give him wine and water. If there be communicants, provide a towel, and say the confiteor After they have received, remove the book to the left hand of the altar; take away the towel from the communicants, if there be any, and return to your former place.*]

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite; missa est: or, benedicamus Domino.

C. Deo gratias.

[*In masses for the dead.*]

P. Requiescant in pace.

C. Amen.

[*Remove the book if it be left open; kneel and take the priest's blessing.*]

P. Pater, et Filius, et Spiritus Sanctus.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium (or, sequentia) sancti evangelii, &c.

C. Gloria tibi, Domine.

[*At the end say,* Deo gratias.

Put out the candles, and lay up all decently and carefully.

If you have leisure, meditate awhile, kiss the altar, saying:]

I will adore in the place where his feet stood.

VESPERS.

NEXT to the offering of the Eucharistical Sacrifice, which is the most sublime and the most essential act of divine worship, the singing of the praises of God and of the Lamb is unquestionably the noblest employment of a Christian. He who sings to God with a proper sense of devotion, associates himself to the choirs of angels, and shares upon earth in the sweetest occupation of the blessed inhabitants of heaven. It cannot be doubted, but that the most proper time for this holy exercise, is when the faithful meet together in church; and especially when the Lamb that was slain on the cross, for the redemption of the world, continues on our altars to offer himself for us to his heavenly Father. It is then every faithful soul should unite with him in the immortal praises he gives to his Father, and sing in accord with the heavenly citizens, the praises of the Lamb himself: *Worthy is the Lamb that was slain to receive power and divinity, and wisdom and strength, and honour, and glory, and benediction.* Rev. v. 12.

THE VESPERS;

OR EVENING SONG FOR SUNDAYS.

Our Father, &c.

V. Deus in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen. Alleluia. Or,* Laus tibi, Domine, Rex æternæ gloriæ.

Hail Mary, &c.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen. Alleluia. Or,* Praise be to thee, O Lord! King of eternal glory.

Psalm cix.

Dixit Dominus Domino meo: *

The Lord said unto my Lord, Sit

SACRED CHANT.

Let the old with the younger praise the
name of the Lord. *Psalm*

sede a dextris meis;

thou on my right hand;

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until I make thy enemies the foot-stool of thy feet.

Virgam virtutis tuæ emitet Dominus ex Sion: * dominare in medio inimicorum tuorum.

The Lord will send forth the sceptre of thy power out of Sion: Be thou the ruler in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum; * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of holy things From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * tu es Sacerdos in æternum, secundum ordinem Melchisedech.

The Lord has sworn; and it shall not repent him; thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confre-

The Lord at thy right hand, hath

git in die iræ suæ reges.

Judicabit in nationibus: implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet; * propterea exaltabit caput.

Gloria Patri, &c.

broken kings in the day of his wrath.

He shall judge among nations; he shall fill ruins: he shall crush the heads in the land of many.

He shall drink of the torrent in the way; therefore he shall lift up his head.

Glory be to the Father, &c.

Psalm cx.

Confitebor tibi, Domine, in toto corde meo; * in consilio justorum et congregatione.

Magna opera Domini; * exquisita in omnes voluntates ejus;

Confessio et magnificentia opus ejus; * et justitia ejus

I will praise thee, O Lord! with my whole heart; in the counsel of the just, and in the congregation.

The works of the Lord are great; sought out according to all his wills.

His work is worthy of praise and magnificence:

manet in sæculum sæculi.

and his justice remaineth for ever and ever.

Memoriam fecit mirabilium suorum misericors et miserator Dominus; * escam dedit timentibus se.

He hath made a remembrance of his wonderful works, a merciful and compassionate Lord. He hath given food to them that fear him.

Memor erit in sæculum testamenti sui; * virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant; he will show forth to his people the power of his works.

Ut det illis hæreditatem gentium; * opera manuum ejus veritas et judicium.

That he may give them the inheritance of the Gentiles; the works of his hands are verity and judgement.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi; * facta in veritate et equitate.

Faithful are all his commandments, confirmed for ever and ever, made in truth and equity.

Redemptionem misit populo suo:

He hath sent redemption to his

* mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: *initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum; * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

people; he hath commanded his covenant for ever.

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise remaineth for ever and ever.

Glory, &c.

Psalm cxi.

Beatus vir qui timet Dominum, * in mandatis ejus volet nimis.

Potens in terra erit semen ejus; * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus; * et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and riches in his house; and his justice abideth for ever and ever.

Exortum est in tenebris lumen rectis; * misericors, et miserator, et justus.

A light is risen in darkness to the righteous; he is merciful and compassionate and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio; * quia in æternum non commovebitur.

That man is acceptable that showeth mercy, and lendeth; he shall dispose his words in judgement; because he shall not be moved for ever.

In memoria æterna erit justus; * ab auditione malo non timebit.

The just shall be in eternal memory; he shall not fear from the evil hearing.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus; * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved, till he overtake his enemies.

Dispersit; dedit pauperibus: justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

He has distributed; he has given to the poor: his justice remaineth for ever and ever: his horn

shall be exalted in in glory.

Peccator videbit, et irascetur: dentibus suis fremet tabescet; * desiderium peccatorum peribit.

The sinner shall see, and shall be angry; he shall gnash with his teeth, and pine away; the desire of sinners shall perish.

Gloria Patri, &c.

Glory, &c.

Psalm cxii.

Laudate, pueri! Dominum; * laudate nomen Domini.

Praise ye the Lord, O children! praise ye the name of the Lord.

Sit nomen Domini benedictum, * ex hoc, nunc, ut usque in sæculum.

Let the name of the Lord be blessed, from henceforth, now, and for ever.

A solis ortu usque ad occasum, * laudabile nomen Domini.

From the rising of the sun, to the going down of the same, the name of the Lord is worthy of praise.

Eccelsus super omnes gentes Dominus; * et super cœlos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

Who is the Lord our God, who dwelleth on high, and beholdeth the low things in heaven and earth?

Suscitans a terra inopem,* et de stercore erigens pauperem.

Raising up the needy from the earth, and lifting up the poor from the dung.

Ut collocet eum cum principibus, * cum principibus populi sui.

To place him with princes, with the princes of his people.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Who maketh the barren woman to dwell in a house, a joyful mother of children.

Gloria Patri, &c.

Glory be to the Father, &c.

Psalm cxiii.

In exitu Israel de Ægypto, * domus Jacob de populo barbaro:

When Israel came out of Egypt, the house of Jacob, from among a barbarous people:

Facta est Judæa

Judea was made

sanctificatio ejus, * Israel potestas ejus.

his sanctuary, Israel his dominion.

Mare vidit, et fugit; * Jordanis conversus est retrorsum.

The sea saw, and fled away: Jordan was turned backward.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

The mountains skipped like rams, and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti? * et tu, Jordanis, quia conversus est retrorsum?

What aileth thee, O thou sea! that thou didst flee? and thou, O Jordan! that thou turnedst backward?

Montes exultastis sicut arietes, * et colles sicut agni ovium?

Ye mountains! that ye skipped like rams? and, ye little hills! like the lambs of the flock?

A facie Domini mota est terra— * a facie Dei Jacob:

The earth was moved at the presence of the Lord —at the presence of the God of Jacob;

Qui convertit petram in stagna aquarum, * et rupem in

Who turned the rock into pools of waters, and the

fontes aquarum.

Non nobis, Domine, non nobis; * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua; * ne quando dicant gentes; ubi est Deus eorum?

Deus autem noster in cœlo; * omnia, quæcumque voluit, fecit.

Simulachra gentium argentum, et aurum, * opera manuum hominum.

Os habent, et non loquentur; * oculos habent, et non videbunt.

Aures habent, et non audient; * nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent. et non

stony hills into fountains of waters.

Not to us, O Lord! not to us; but to thy name give glory.

For thy mercy and for thy truth, lest at any time the Gentiles say, where is their God?

But our God is in heaven; he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not; they have eyes, and see not.

They have ears, and hear not; they have noses, and smell not.

They have hands, and feel not; they have feet, and shall

ambulabunt: * non clamabunt in gutture suo.

not walk; neither shall they cry out through their throats.

Similes illis fiant, qui faciunt ea, * et omnes qui confidunt in eis.

Let those that make them, become like to them, and all such as put their trust in them.

Domus Israel speravit in Domino; * adjutor eorum et protector eorum est.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

Domus Aaron speravit in Domino; * adjutor eorum et protector eorum est.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

Qui timent Dominum, speraverunt in Domino; * adjutor eorum et protector eorum est.

They that fear the Lord, have hoped in the Lord; he is their helper and their protector.

Dominus memor fuit nostri; * et benedixit nobis.

The Lord hath been mindful of us, and hath blessed us;

Benedixit domui Israel; * benedixit domui Aaron.

He hath blessed the house of Israel; he hath blessed the house of Aaron.

Benedixit omnibus qui timent Dominum; * pusillis cum majoribus.

He hath blessed all that fear the Lord; both little and great.

Adjiciat Dominus super vos— * super vos et super filios vestros.

May the Lord add blessings upon you; upon you and upon your children.

Benedicti vos a Domino, * que fecit cœlum et terram.

You are blessed of the Lord, who made heaven and earth.

Cœlum cœli Domino; * terram autem, dedit filiis hominum.

The heaven of heaven to the Lord; but the earth he hath given to the children of men.

Non mortui laudabunt te, Domine; * neque omnes qui descendunt in infernum.

The dead shall not praise thee, O Lord! nor all they that go down to hell.

Sed nos qui vivimus benedicimus Domino, * ex hoc, nunc, et usque in sæculum.

But we that live, do bless the Lord, from this time, now and for ever.

Gloria Patri, &c.

Glory, &c.

The following Psalm is to be sung on sundry Festivals, *in place of the foregoing.*

Psalm cxvi.

LAUDATE Dominum, omnes gentes; * laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus; * et veritas Domini manet in æternum.

Gloria Patri, &c.

Capitulum, 2 Cor. i.

O! PRAISE the Lord, all ye nations; praise him, all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory, &c.

Little Chap. 2 Cor. i.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.

LUCIS Creator optime,

O GREAT Creator of the light!

Lucem dierum proferens,

Primordiis lucis novæ,

Mundi parans originem,

Qui mane junctum vesperi,

Diem vocari præcipis;

Illabitur tetrum chaos,

Audi preces cum fletibus,

Ne mens gravata crimine,

Vitæ sit exul munere;

Dum nil perenne cogitat.

Seseque culpis illigat;

Who from the darksome womb of night,

Brought'st forth new light at nature's birth,

To shine upon the face of earth.

Who by the morn and evening ray,

Hast measured time, and call'd it day;

Vouchsafe to hear our pray'rs and tears,

Whilst sable night involves the spheres.

Lest our frail mind with sin defiled,

From gift of life should be exiled,

Whilst on no heavenly thing she thinks,

But twines herself in Satan's links.

Cœleste pulset ostium;

Vitale tollat præmium;
Vitemus omne noxium;
Purgemus omne pessimum.

Præsta, Pater piissime.

Patrique compar unice,
Cum Spiritu Paraclito,

Regnans per omne sæculum. *Amen.*

V. Dirigatur, Domine! oratio mea,

R. Sicut incensum in conspectu tuo.

O! may she soar to heaven above,
The happy seat of life and love;
Meantime all sinful actions shun,
And purge the foul ones, she hath done.

This prayer, most gracious Father, hear,
Thy equal Son incline his ear;
Who with the Holy Ghost and thee,
Doth live and reign eternally. *Amen.*

V. May my prayer, O Lord! be directed,

R. As incense in thy sight.

The Magnificat, *or the Canticle of the Blessed Virgin.* St. Luke, i.

Magnificat * ani-

My soul doth

ma mea Dominum:

Et exultavit spiritus meus * in Deo Salutari meo.

Quia respexit humilitatem ancillæ suæ, * ecce enim ex hoc, beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est, * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo, * dispersit superbos mente cordis sui.

Deposuit, potentes de sede; * et exaltavit humiles.

magnify the Lord:

And my spirit hath rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid: for behold! from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me; and holy is his name.

And his mercy is from generation to generations, to them that fear him.

He hath showed power in his arm; he hath scattered the proud in the conceit of their heart.

He hath deposed the mighty from their seat; and hath exalted the humble.

Esurientes implevit bonis; * et divites dimisit inanes.

The hungry he hath filled with good things; and the rich he hath sent empty away.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

He hath received Israel his child; being mindful of his mercy.

Sicut locutus est ad patres nostros— * Abraham et semini ejus in sæcula.

As he spoke unto our fathers; to Abraham and his seed for ever.

Gloria Patri, &c.

Glory, &c.

The prayer is the collect of the day; which is different every Sunday. *You may say this that follows:*

Let us pray.

Look down, we beseech thee, O Lord! upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. *Amen.*

A Commemoration of the Blessed Virgin Mary.

ANTHEM.

O HOLY Mary! succour the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy; make supplication for the devout female sex: let all experience thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God! that we, thy servants, may enjoy perpetual health of mind and body; and that by the glorious intercession of blessed Mary, ever Virgin, we may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

A Commemoration of the Holy Apostles Peter and Paul.

ANTHEM.

THE apostle Peter, and Paul, the doctor of the Gentiles, were they that taught us thy law, O Lord!

V. Thou shalt establish them rulers over the whole earth.

R. They shall be mindful of thy name, O Lord!

Let us pray.

O God! whose right hand raised up St. Peter walking on the waters, that he might not be drowned; and delivered his fellow apostle, Paul, from the depth of the sea, when he was thrice shipwrecked: mercifully hear us, and grant that by the merits of them both, we may obtain the glory of eternity.

For Peace.

ANTHEM.

Give peace, O Lord! in our days. For there is no other to fight for us but thou, our God.

V. Let peace be made in thy strength

R. And plenty in thy towers.

Let us pray.

O God! from whom proceedeth holy desires, right counsels and just works: Give to us, thy servants, that peace which the world cannot give; that our hearts may be addicted to thy commandments and the fear of enemies being taken away, the times may be quiet by thy protection Through our Lord Jesus, &c. *Amen.*

V. The Lord be with you.

R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen. Our Father, &c.

When Complin *is not said immediately after* Vespers, *after the verse* Fidelium animæ, &c. May the souls, &c., and Our Father, *is said.*

V. Dominus det nobis suam pacem,
R. Et vitam æternam. *Amen.*

V. Our Lord grant us his peace.
R. And life everlasting. *Amen.*

Then is said one of the following Anthems *according to the time.*

The Anthem *from the first* Sunday *of* Advent *to the* Purification, *inclusively.*

Alma Redemptoris mater, quæ pervia cœli,
Porta maes, et stella maris, succurre cadenti,
Surgere qui curat populo; tu quæ genuisti,
Natura mirante,

Mother of Jesus, Heaven's open gate,
Star of the sea, support the fallen state
Of mortals; thou whose womb thy Maker bore,
And yet, strange

tuum sanctum genitorem,
Virgo prius ac posterius; Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

thing, a virgin as before;
Who didst from Gabriel's hail, this news receive,
Repenting sinners by thy prayers relieve.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

V. The angel of the Lord declared his message to Mary,
R. And she conceived by the Holy Ghost.

Oremus.

Let us pray.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per

Pour thy grace into our souls, O Lord! we beseech thee; that we, who, by the angel's message, came to the knowledge of the incarnation of Christ thy Son, may, by his cross and passion, be brought to the glory

eundem Christum Dominum nostrum.

R. Amen.

of resurrection. Through the same Christ our Lord.

R. Amen.

After Advent.

V. Post partum virgo inviolata per mansisti.

R. Dei genitrix, intercede pro nobis.

V. After childbirth, thou didst remain an inviolate virgin.

R. Mother of God! make intercession for us.

Oremus.

Deus, qui salutis æternæ, beatæ, Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum, filium tuum.

R. Amen.

Let us pray.

O God! who, by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, thy Son. *R. Amen.*

From the Purification *till* Easter.

Ave, Regina cœlorum!	Hail, Mary, queen of heavenly spheres!
Ave, Domina angelorum!	Hail, whom the angelic host reveres!
Salve, radix! salve, porta!	Hail, fruitful root! hail, sacred gate!
Ex qua mundo lux est orta.	Whence the world's light derives its date.
Gaude, virgo gloriosa!	O glorious maid, with beauty bless'd!
Super omnes speciosa!	May joys eternal fill thy breast;
Vale, o valde decora!	Thus crown'd with beauty and with joy.
Et pro nobis Christum exora.	Thy pray'rs with Christ for us employ.
V. Dignare me laudare, te, virgo sacrata!	*V.* Vouchsafe, O sacred Virgin! to accept my praises.
R. Da mihi virtutem contra hostes tuos.	*R.* Give me power against thy enemies.

Oremus.

CONCEDE, misericors Deus! fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

Let us pray.

GRANT us, O merciful God! strength against all our weakness; that we, who celebrate the memory of the holy mother of God, may, by the help of her intercession, rise again from our iniquities. Through the same Christ our Lord.

R. Amen.

From Easter *to* Trinity Eve.

REGINA cœli! lætare, Alleluia;

Quia quem meruisti portare, Alleluia;

Resurrexit, sicut dixit, Allelulia!

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria! Alleluia.

O queen of heaven! rejoice, Alleluia;

For he whom thou didst deserve to bear, Alleluia;

Is risen again, as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS! qui per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

R. Because our Lord is truly risen, Alleluia.

Let us pray.

O GOD! who, by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joys of eternal life. Thro' the same Christ our Lord.

R. Amen.

From Trinity Sunday *to* Advent.

Salve, Regina, mater misericordiæ! vita, dulcedo, et spes nostra, salve!

Ad te clamamas, exules filii Evæ. Ad te suspiramus, gementes et flentes,

Hail, O queen, O Mother of mercy! hail, our life, our comfort, and our hope!

We, the banished children of Eve, cry out unto thee. To thee, we send

in hac lacrymarum valle.

up our sighs, groaning, and weeping, in this vale of tears.

Eia ergo advocata nostra! illos tuos misericordes oculos ad nos converte.

Come, then, our advocate! and look upon us with those thy pitying eyes.

Et Jesum; benedictum fructum ventris tui, nobis post hoc exilium ostende:

And after this our banishment, show us Jesus, the blessed fruit of thy womb;

O clemens! O pia! O dulcis Virgo Maria!

O merciful! O pious! O sweet Virgin Mary!

V. Ora pro nobis, Sancta Dei Genitrix!

V. Pray for us, O holy mother of God!

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

Oremus.

Let us pray.

Omnipotens sempiterne Deus! qui gloriosæ Virginis Matris Mariæ corpus et animam, ut

Almighty and eternal God! who, by the co-operation of the Holy Ghost, didst prepare the

dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et morte perpetua liberemur. Per eundum Christum Dominum nostrum.

body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so, by her pious intercession, we may be delivered from present evils and eternal death. Through the same Christ our Lord.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

THE BENEDICTION OF THE BLESSED SACRAMENT.

What we call the Benediction, *is a devotion practised by the Church, in order to give adoration, praise, and blessing, or* Benediction, *to God; for his infinite goodness and love, testified to us in the institu-*

tion of the blessed sacrament, and to receive, at the same time, the Benediction *or* Blessing *of our Lord, there present.*

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c., i. e., O saving victim! which openest the gates of heaven; lo! the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O! may he grant us life without end, in our heavenly country.

After this, is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times. Then follows the hymn of the blessed sacrament, Pange, lingua, *or at least the latter part of it,* Tantum ergo.

THE HYMN, PANGE, LINGUA.

Pange, lingua! gloriosi,	Sing O my tongue! adore and praise,
Corporis mysterium,	The depth of God's mysterious ways:
Sanguinisque pretiosi,	How Christ, the world's great king, bestow'd

Quem in mundi pretium.

Fructis ventris generosi,

Rex effudit gentium.

Nobis datus, nobis natus,

Ex intacta virgine.

Et in mundo conversatus,

Sparso verbi, semme;

Sui moras incolatus,

Miro clausit ordine.

In supremæ nocte cænæ,

Recumbens cum fratribus,

His flesh con ceal'd in human food,

And left mankind the blood that paid

The ransom for the souls he made.

Giv'n from above, and born for man,

From virgin's womb his life began:

He liv'd on earth, and preach'd to sow

The seeds of heav'nly truth below;

Then seal'd his mission from above,

With strange effects of pow'r and love.

'Twas on that evening when the last,

And most mysterious supper past;

Observata lege plene,

Cibis in legalibus,

Cibum turbæ duodenæ,

Se dat suis manibus.

Verbum caro, panem verum:

Verbum carnem efficit:

Fitque sanguis Christi merum,

Et si sensus deficit;

Ad firmandum cor sincerum

Sola fides sufficit.

Tantum ergo Sacramentum

Veneremur, cernui:

When Christ with his disciples sat,

To close the law with legal meat;

Then to the twelve himself be stow'd,

With his own hands to be their food.

The Word's made flesh for love of man;

His word turns bread to flesh again,

And wine to blood, unseen by sense,

By virtue of omnipotence.

And here the faithful rest secure,

Whilst God can vouch, and faith insure.

To this mysterious table now

Our knees, our hearts, and sense, we bow.

Et antiquum documentum
Novo cedat ritui,

Præstet fides supplementum,
Sensuum defectui.

Genitori, Genitoque,
Laus et jubilatio,

Salus, honor, virtus, quoque
Sit et benedictio;

Procedenti ab utroque
Compar sit laudatio. Amen.

P. Panem de cœlo præstitisti eis, Alleluia;

R. Omne delectamentum in se habentem. Alleluia.

V. Ora pro nobis,

Let ancient rites resign their place
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.

To God the Father, born of none,
To Christ, his coeternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise;

One honour, jubilee, and fame,
For ever bless his glorious name. Amen.

V. Thou hast given them bread from heaven, Alleluia.

R. Replenish'd with all sweetness and delight. Alleluia.

V. Pray for us,

sancti Dei genitrix!	O holy Mother of God!
R. Ut digni efficiamur promissionibus Christi.	*R.* That we may be made worthy of the promises of Christ.

Let us pray.

O GOD! who hast left us, in this wonderful sacrament, a perpetual memorial of thy passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.,

Defend, we beseech thee, O Lord! by the intercession of blessed Mary, ever virgin, this thy family from all adversity: and being prostrate before thee, with our whole hearts, protect us in thy mercy from the snares of our enemies; through Jesus Christ our Lord.

When the priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole church. Or you may say thus:

Adore te devote, &c.

I DEVOUTLY adore thee, O hidden Deity!
Which liest concealed indeed under these forms;
To thee my whole heart subjects itself,
Because it finds itself quite lost in contemplating thee.
The sight, the feeling, and the taste, are here deceived,
But the hearing alone may be safely believed;
I believe whatever the Son of God has spoke:
Nothing can be more true than the word of truth.
Upon the cross the Divinity alone was conceal'd;
But here the humanity also lies hid.
Yet I believe and confess both one and the other,
And make the same petition as did the penitent thief.
I don't here see the wounds, as Thomas did: yet I confess thee to be my God!
O! grant that I may ever believe in thee more and more,
And evermore put my trust in thee, and love thee.

O blessed memorial of the death of our Lord!
O living bread! giving life to man,
Grant that my soul may ever live on thee:
Grant that I may ever relish thy sweetness.
O pious pelican! Jesus our Lord!
Cleanse me, an unclean sinner, with thy blood;
One drop of which is sufficient to save
The whole world from all its guilt.
O Jesus! whom I now see under a veil,
O! when will that hour come, which I so much long for!
When the veil being removed, I shall see thy face,
And be happy for ever in the contemplation of thy Glory. *Amen.*

The following are sometimes sung at the Benediction of the blessed Sacrament.

Chor. Adoremus in æternum,
Sanctissimum Sacramentum,
Solo—Laudate Dominum.

The same, in English.

Prostrate in trembling awe, let's all adore
This Holy Sacrament for evermore.

HYMN.

O saving victim! pledge of love!
Who open'st the heavenly gates above,
By hostile wars we are oppress'd,
Be thou our force, support, and rest.
To God the Father, and the Son,
And Holy Spirit, three in one;
Be endless praise, may he above,
With life immortal, crown our love.

CATHOLIC HYMNS, &c.

FOR ADVENT.

I.

The period's come, and, lo, to-day
The Son of God begins his way,
To rescue, by a wondrous birth,
The world enslaved to sin and earth.

Our minds, O God, with light inspire,
And warm our hearts with heav'nly fire;
Till, flaming with seraphic love,
We relish only things above.

That on the great accounting day,
Thou shalt us judge, our actions weigh,
Condemn the *bad* to hell's abyss,
The *good* prefer to lasting bliss.

Grant that our lot be not the same
With their's who feed th' infernal flame;
But, oh! vouchsafe that we may see
Thy heav'nly face eternally:

To God the Father, and the Son,
And Holy *Spirit*, three in one,
Be endless glory, as before
The world began, so evermore. *Amen.*

II.

Creator of the stars above,
The light by which thy faithful move;

The righteous cause, and humble vows,
Of those whom you redeem'd, espouse.

Who, lest the specious wiles of hell
Should o'er the yielding world prevail,
Compell'd by love's enforced decree,
Did make yourself its remedy.

Your early suff'rings now begin
To save the world involved in sin,
And from the Virgin's sacred womb
Continue to the cross and tomb.

The VOICE no sooner sounds the fame
Of the Almighty *Jesus'* name,
But heav'n and hell at once agree,
And jointly bend the trembling knee.

Vouchsafe, O Sov'reign Judge, we pray,
That at the last accounting day,
Our foe may not prevail, nor we
Give up the souls redeem'd by thee.

May each succeeding age proclaim
Thy glory and eternal fame;
And sing with the celestial host,
To Father, Son, and Holy Ghost. *Amen.*

FOR CHRISTMAS.

I.

Ye faithful, all rejoice and sing,
To Bethlehem your trophies bring:
Before the new-born Angels' King:
Come let us Christ adore,
Come let us Christ adore,
Come let us Christ, our Lord and God, adore.

True God of God, true light of light,
Born in the womb of Virgin bright,
Begot, not made, true God of might:
Come let us Christ, &c.

Angelic choirs with joy now sing,
Th' heavenly courts with echoes ring:
Glory on high to God our king:
Come let us Christ, &c.

Jesus, whose life this day begun,
The Father's co-eternal Son,
Glory to him be ever done:
Come let us Christ, &c.

II.

From ev'ry part o'er which the sun,
Does in its annual compass run,
May creatures all conspire to sing
The praises of our new-born King.

The God of nature, for our sake,
Our servile nature chose to take;
With flesh to lend, our flesh his aid,
And save the works his hands had made.

In *Mary's* womb he takes his place,
And there erects his throne of grace:
In silence she adored, and blest
The sacred myst'ry in her breast.

Her virgin womb, that chaste abode,
Becomes the temple of her God:
And she of nature's works alone,
'Gainst nature's laws conceives a son.

Thus does the bearing maid unfold,
The mystery *Gabriel* foretold;

Which *John*, within his mother's womb,
Foresaw, and blest the Lamb to come.

Behold him in the manger laid;
A sheaf of straw his royal bed;
And he, whose bounty feeds the rest,
Lies craving at his mother's breast.

Here angels to their Maker sing:
Here heav'n's loud choirs with echoes ring,
While shepherds here adore, and know
Their Pastor and Creator too.

May age to age for ever sing
The virgin's Son and angels' King,
And praise, with the celestial host,
The Father, Son, and Holy Ghost. *Amen*

FOR LENT.

The Hymn.

O BOUNTIFUL Creator! hear
The prayers which with an humble fear,
Before thy throne, this sacred Lent,
We pour from hearts with sorrow rent.

Almighty Searcher of our hearts!
Thou know'st the weakness of our parts;
We to thy tender mercies fly;
Ah! do thy healing grace apply.

Alas! our sins are numberless;
But we our guilt with grief confess;
Lord, for the glory of thy name,
From death our sinful souls reclaim.

Whilst we by fast our flesh restrain,
Permit us not to sin again:

O may our hearts from vices free,
For ever live and burn for thee!

Grant, O most holy Trinity!
O undivided Unity;
The labcur of this solemn fast,
May lead us to eternal rest. *Amen.*

Jerusalem.

JERUSALEM, my happy home,
How do I sigh for thee;
When shall my exile have an end,
Thy joys when shall I see?
Jerusalem, Jerusalem,
Jerusalem, my happy home,
How do I sigh for thee.

No sun, no moon, in borrow'd light,
Revolve thine hours away;
The Lamb on Calvary's mountain slain,
Is thy eternal day.
Jerusalem, Jerusalem, &c.

From every eye He wipes the tear,
All sighs and sorrows cease;
No more alternate hope or fear,
But everlasting peace.
Jerusalem, Jerusalem, &c.

The thought of Thee to us is given,
Our sorrows to beguile,
T' anticipate the bliss of heaven,
In His eternal smile.
Jerusalem, Jerusalem, &c.

The Christmas Vesper Hymn.

DEPART, awhile, each thought of care.
Be earthly things forgotten all;

And speak, my soul, thy vesper pray'r
Obedient to that sacred call,
For hark! the pealing chorus swells;
Devotion chants the hymn of praise,
And now of joy and hope it tells,
Till fainting on the ear, it says
Gloria tibi Domine,
Domine, Domine.

Thine, wondrous babe of Galilee!
Fond theme of David's harp and song,
Thine are the notes of minstrelsy—
To thee its ransomed chords belong.
And hark! again the chorus swells!
The song is wafted on the breeze,
And to the listening earth it tells—
In accents soft and sweet as these—
Gloria tibi Domine.

My heart doth feel that still He's near,
To meet the soul in hours like this;
Else—why, O why, that falling tear!
When all is peace, and love, and bliss!
But hark! that pealing chorus swells
Anew, its thrilling vesper strain,
And still of joy and hope it tells
And bids creation sing again
Gloria tibi Domine.

FOR PASSION AND PALM SUNDAYS.

I.

Under the world-redeeming rood,
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

As that stream'd down from ev'ry part,
Of all his wounds she felt the smart:
What pierced his body pierced her heart.

Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping, does bemoan?

O worse than *Jewish* heart, that could
Unmoved behold the double flood,
Of *Mary's* tears and *Jesus'* blood.

Alas! our sins they were not his,
In this atoning sacrifice,
For which he bleeds, for which he dies.

When graves did open, rocks were rent.
When nature and each element,
His torments and her grief resent.

Shall man, the cause of all his pain,
And all her grief, shall sinful man
Alone insensible remain?

Ah! pious Mother, teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

That sword of grief, which did pass through
Thy very soul, O may it now
One kind wound on my heart bestow.

Great Queen of sorrows! in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

To heal the leprosy of sin,
We must the cure with tears begin:
All flesh corrupts without their brine.

Refuge of sinners! grant that we
May tread thy steps, and let it be
Our sorrow not to grieve like thee.

O! may the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene affections drown!

Those wounds which now the stars outshine,
Those furnaces of love divine;
May they our drossy souls refine,

And on us such impressions make,
That we of suff'ring for his sake
May joyfully our portion take.

Let us his proper badge put on;
Let's glory in the Cross alone;
By which he marks us for his own.

That when the last assizes come,
For every man to hear his doom,
On his right hand we may find room.

O! hear us, *Mary*, Jesus, hear
Our humble pray'r, secure our fear;
When thou in judgment shalt appear.

Now give us sorrow, give us love;
That so prepared we may remove
When called to the blest world above.

II.

Behold the Royal Ensigns fly
The cross's shining mystery;
Where life itself gave up its breath,
And *Christ*, by dying, conquer'd death.

Th' audacious steel let out a flood
Of water mix'd with saving blood,

Whilst man's redemption, with the tide,
Came rushing from the Saviour's side.

What *David's* faithful numbers told,
Succeeding nations thus unfold:
That God should rule from main to main,
And wood, not steel, assert his reign.

Hail! bounteous tree! whose branches wor
The purple of his royal gore;
Preferr'd to bear those arms, from whence
Spring all our blessings and defence.

On thee, as in the world's great scales,
The ransom of the world prevails:
Our sin, tho' great, his pains outweigh,
And rescue hell's expected prey.

All hail, O happy, mournful tree,
Our hope with *Christ* is nail'd on thee;
Grant to the just increase of grace,
And mediate for the sinner peace.

Bless'd Trinity, to thee we sing,
The Source from whom all graces spring;
Immortal crowns on them bestow,
Who conquer by the cross below.

FOR EASTER TIME.

I.

Young men and maids, rejoice and sing,
The King of Heav'n, the glorious King,
This day from death rose triumphing,
Alleluia, Alleluia, Alleluia.

On Sunday morn, by break of day,
His dear disciples haste away
Unto the tomb wherein he lay.
Alleluia, &c.

Nor *Magdalen*, nor *Salome*,
Nor *James's* mother now delay,
T' embalm the precious corpse straightway,
Alleluia, &c.

An angel clothed in white they see,
When thither come, and thus spoke he;
The Lord is gone to Galilee.
Alleluia, &c.

The dear beloved apostle *John*,
Much swifter than *St. Peter* run,
And first arrived at the tomb.
Alleluia, &c.

While in a room the apostles were,
In th' midst of them Christ did appear,
And said: Peace be unto all here.
Alleluia, &c.

When *Didymus* had heard it said,
That Christ was risen from the dead,
His feeble faith still staggered.
Alleluia, &c.

O *Thomas*, view my side, and see
The wounds in hands and feet that be;
Renounce thine incredulity.
Alleluia, &c.

When *Thomas* Jesus had survey'd,
And on his wounds his fingers laid;
Thou art my Lord and God, he said.
Alleluia, &c.

Bless'd are they who have not seen,
And yet whose faith entire hath been,
Them endless life from death shall screen.
Alleluia, &c.

On this most solemn feast let's raise,
Our hearts to God in hymns of praise,
And let us bless the Lord always.
Alleluia, &c.

Our grateful thanks to God let's give
In humble manner, while we live,
For all the favours we receive.
Alleluia, &c.

II.

From purple seas and land of toil,
We come to feed on *Egypt's* spoil;
May whitest robes our souls prepare,
To meet the Christian Passover.

Christ's love the priestly function play'd;
The victim on the altar laid:
His blood inflamed with love for man,
At every saving channel ran.

The wasting angel passes o'er
The posts distain'd with sacred gore:
The yielding sea divides its waves,
Egyptians float in liquid graves.

Now *Christ* becomes our heav'nly fare,
Our sacrifice and passover:
By him (the pure unleaven'd bread)
The pure and faithful minds are fed.

O true celestial sacrifice!
By whom hell's slaves from death arise:

By thee death's old tyrannic laws
Submit, and life regains its cause.

Hence dost thou, crown'd with laurels, rise
And lead'st thy triumph thro' the skies:
Loaded with spoils each axle reels,
And hell and death attend the wheels.

From death of sin, O *Jesus*, free
Them that are born again of thee;
Be thou alone our chosen Guest,
And everlasting Paschal Feast.

May endless worlds the glories tell
Of *Christ*, who vanquish'd death and hell;
And one eternal praise repeat
To th' Father and the Paraclete. *Amen.*

FOR ASCENSION DAY.

I.

The sun now darts his cheerful rays,
The heav'ns rejoice in hymns of praise:
The earth resounds in tuneful strains,
More loud than hell can shake its chains;

To see the mighty Jesus lead
The Patriarchs ransom'd from the dead,
Late sons of shades, and heirs of night,
To people realms of endless light.

The dead's First-born resumes his breath,
And forces thro' the gates of death.
To come victorious, and increase
The triumphs of his own decease.

Cease, mournful tears: behold relief!
Enough, you have indulged to grief:
The herald angels now proclaim,
Life's reign restored, and sound his fame.

From death of sin, O Jesus, free
Them that are born again to thee;
Be thou alone our chosen guest,
And everlasting Paschal Feast.

May endless worlds the glory tell
Of Christ, who vanquish'd death and hell,
And one eternal praise repeat
The Father and the Paraclete.

FOR PENTECOST.

I.

Now Christ hath pierced the skies, to claim
His Father's throne, from whence he came
Intent to send the sacred Dove,
The Holy Ghost, true God of love.

The day was come, on which the sun
Had sev'n times sev'n glad courses run,
To usher in the seven-fold rays,
With a mysterious term of days.

Three hours from the sun's rise were past,
When lo, in a surprising blast,
The twelve at pray'rs, the ghostly God
Rush'd down to take his new abode.

Thus, from the Father's light there came
A sacred warmth and living flame,

To make their faithful hearts reveal,
By fiery tongues, their ardent zeal.

They, fill'd with God, in transports bless,
With various tongues and languages,
The God that taught those wond'rous ways,
To preach his works and speak his praise.

The Romans, Greeks, and barbarous sects,
All nations and all dialects,
Their native tongues perceive, and praise
The author of their strange amaze.

Whilst Jews alone, of all mankind
The most perversely deaf and blind,
Revile God's miracles, and think
The gift of tongues th' effect of drink.

But *Peter* thwarts their impious spite,
And brings the sacred truth to light:
A truth which, tho' from them conceal'd,
The Prophets taught, and God reveal'd.

To God the Father, and the Son,
Who rose from death, be honour done,
And equal adoration be,
Eternal Paraclete, to thee.

II.

Creator Spirit, by whose aid
The world's foundation first was laid;
Come, visit ev'ry pious mind,
Come, pour thy joys on human-kind;
From sin and sorrow set us free,
And make thy temples worthy thee.

O Source of uncreated light,
The Father's promised Paraclete!
Thrice holy fount, thrice holy fire,

Our hearts with heav'nly love inspire;
Come, and thy sacred unction bring
To sanctify us while we sing.

Plenteous of grace, descend from high,
Rich in thy sev'n-fold energy!
Thou strength of his Almighty hand,
Whose pow'r does heav'n and earth command;
Proceeding Spirit, our defence,
Who dost the gift of tongues dispense,
And crown'st thy gift with eloquence.

Refine and purge our earthly parts:
But, oh! inflame and warm our hearts:
Our frailties help, our vice control,
Submit the senses to the soul;
And when rebellious they are grown,
Then lay thy hand, and hold them down.

Chase from our minds the infernal foe;
And peace, the fruit of love, bestow:
And, lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father and the Son, by thee.

Immortal honour, endless fame,
Attend th'Almighty Father's name.
The Saviour Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Paraclete to thee. *Amen.*

III.

Come, Holy Ghost, send down those beams
Which sweetly flow in silent streams,

From thy bright throne above:
O come, thou Father of the poor,
Thou bounteous source of all our store
Come, fire our hearts with love.

Come, thou of comforters the best,
Come, thou the soul's delicious guest,
The pilgrim's sweet relief:
Thou art our rest, in toil and sweat,
Refreshment in excessive heat,
And comfort in our grief.

O sacred light, shoot home thy darts
O pierce the centre of those hearts,
Whose faith aspires to thee:
Without thy Godhead nothing can
Have any worth or price in man;
Nothing can harmless be.

Lord, wash our sinful stains away:
Water from heav'n our barren clay;
Our wounds and bruises heal,
To thy sweet yoke, our stiff necks bow
Warm with thy fire our hearts of snow
Our wand'ring feet repeal.

O grant thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy Spirit:
Grant us in life t' obey thy grace;
Grant us in death to see thy face,
And endless joys inherit.

FOR TRINITY SUNDAY.

I.

When Faith was proved by pow'r divine,
Its mysteries began to shine,

God's chosen preachers soon reveal d
What was before from man conceal'd.

The nature of the Deity
In Godhead one, in persons three,
Eternal all! co-equal too!
Stupendous truth, all Christians knew.

The God who made the heav'ns, the earth,
Who gave to all that be their birth,
Who can't be seen by mortal eye,
He's unity and trinity.

In him we be, we live, we move,
He claims our homage, fear, and love,
The King of kings, things great and small,
That were, are, shall be. God of all.

Past, future time to him can't be,
No change; all one eternity;
All present; co-existing he,
In one immense Identity!

Our God! he ne'er began to be,
Nor shall his being cease; for he
Existeth necessarily,
From self, all self-sufficiency!

Sun, moon, and stars, the world he made
Shall perish, all like flowers fade;
Eternal he, survive he must,
To punish sin, reward the just.

Sins present, past, and sins to come,
He knows our hearts, our future doom,
Tremendous Lord! blot out the score,
With Jesus' blood; we'll sin no more.

All glory to the sacred three,
Our great, our ever-living Lord,

As at the first, still may he be
By all beloved, obey'd, adored.

FOR CORPUS CHRISTI DAY.

I.

SING, O my tongue, adore and praise
The depth of God's mysterious ways,
How *Christ*, the world's great King, bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From Virgin's womb his life began:
He liv'd on earth, and preach'd to sow
The seeds of heavenly truths below:
Then seal'd his mission from above,
With strange effects of pow'r and love.

'Twas on that ev'ning, when the last
And most mysterious supper past;
When *Christ* with his disciples sat,
To close the law with legal meat;
Then to the twelve himself bestowed,
With his own hands, to be their food.

The Word made flesh, for love of man,
His word turns bread to flesh again;
And wine to blood, unseen by sense,
By virtue of Omnipotence:
And here the faithful rest secure,
Whilst God can vouch, and faith insure.

To this mysterious table now,
Our knees, our hearts, and sense we bow;
Let ancient rites resign their place
To nobler elements of grace;

And faith for all defects supply,
Whilst sense is lost in mystery.

To God the Father, born of none,
To *Christ*, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise:
One honour, jubilee, and fame,
For ever bless his glorious name. *Amen.*

II.

Our hope, our food, our sacrifice,
Sweet Jesus, on the altar lies;
The church's joy, the angels' theme,
Sound sweetly, sound the blessed name.

To awe our foes, the pow'rs of hell,
He promised in his church to dwell;
Behold our incarnated Lord,
Fulfilleth here his gracious word.

Behold the awful mystery!
His flesh, blood, soul, divinity,
Wrapp'd up (our wounded souls to heal)
In mystic, not substantial veil.

Each particle, both great and small,
Sweet Jesus, is sweet Jesus all;
This food to thee, my soul, shall be
A source of immortality.

When devil, world, and flesh combine,
To counteract thy God's design,
Sweet Jesus in the host shall be,
The guardian of thy purity.

Feel first contrition's piercing dart;
Confession next will ease the heart;

Submit to penance;—then prepare
To feast upon this heav'nly fare.

All hail to thee! sweet Jesus, hail!
We now our woful sins bewail;
Melt, melt our hearts with pow'rful grace,
And bless us in this holy place.

To Father, Son, and Holy Ghost,
To Jesus, in the sacred host,
All glory be—to Mary too,
His Virgin Mother, praise is due.

Adore him, Angels, man adore;
In solemn silence all adore,
With bended knees, and hearts contrite,
Adore both heav'n and earth's delight.

FOR ASSUMPTION DAY.

I.

Bright Mother of our Maker, hail!
Thou Virgin ever blest!
The ocean's-star, by which we sail,
And gain the port of rest.

Whilst we this *Hail* do thus to thee
From *Gabriel*'s mouth rehearse;
Prevail that peace our lot may be,
And *Eva's* name reverse.

Release our long entangled mind
From all the snares of ill;
With heavenly light instruct the blind,
And all our vows fulfil.

Exert for us a Mother's care,
And us thy children own;

Prevail on him to hear our prayer,
Who chose to be thy Son.

O spotless maid! whose virtues shine
With brightest purity,
Each action of our lives refine,
And make us pure like thee.

Preserve our lives unstain'd with ill,
In this infectious way;
That heav'n alone our souls may fill
With joys that ne'er decay.

To God the Father endless praise,
To God the Son the same,
And Holy Ghost, whose equal rays
One equal glory claim. *Amen.*

FOR ST. MICHAELMAS DAY.

I.

O LORD of hosts, whose beams impart
New life and vigour to the heart;
For thee we tune the grateful lyre,
And mingle with the Angels' choir.

Myriads of chiefs their lances wield,
And glitter o'er the azure field;
Whilst *Michael*, like the blazing star,
Displays the Cross, and ends the war.

The dragon's head he crush'd with this,
And drove him down the vast abyss:
Whilst rebel angels, with their head,
Impatient of his lightning, fled.

O may we choose a better guide,
And vanquish all attempts of pride;

That we the vacant seats may gain,
And with the Lamb for ever reign.
To God the Father, &c.

FOR ALL SAINTS' DAY

I.

O Sov'REIGN Jesus, give thy aid
To all thou hast redeem'd and made:
Mother of grace, make sinners share
The helps of thy maternal care.

Blest Spirits, who assist before
The throne of God, for us implore:
Ye Patriarchs pray; ye Prophets plead,
And for indulgence intercede.

Thou Baptist, thou Precursor blest,
Thou chief of Pastors, with the rest
Of Christ's apostles, pray that we
May live from sinful fetters free.

Next Martyrs' and Confessors' choir
With sacred virgins' vows conspire,
And join with us, of heav'n t' obtain
Discharge of every sinful stain.

All happy great ones, that resort
To fill high heav'n's imperial court,
With just compassion now bestow,
Your heav'nly gifts on us below.

May each succeeding age proclaim,
Thy glory, Lord, and endless fame:
And praise, with the celestial host,
The Father, Son, and Holy Ghost.

II.

O Christ, before whose throne of grace,
Thy Mother stands to plead our case:
Exert thy love, and grant that we
May share thy Father's clemency.

Angels, Archangels, Thrones and Pow'rs,
And all who guard the heavenly Tow'rs,
From present, past, and future ill,
With watchful eye preserve us still.

Blest Prophets and Apostles, plead
Our guilty cause; and intercede
With our offended Judge, that we
With tears may move his clemency.

May Martyrs' robes of purple dye
With stoles of white Confessors vie;
And both prevail to call us home
From exile, and reverse our doom.

Chaste train of Virgins, blest supplies,
Who, nurst in deserts, fill the skies:
And all ye choirs of Saints, obtain
That we with you may jointly reign.

Preserve thy faithful's Kingdom free
From unbelievers' tyranny:
That all mankind, united, may
One Pastor of their souls obey.

Great everlasting God, to Thee,
In essence One, in persons Three,
May all thy works their tribute bring,
And every age thy glory sing. *Amen.*

Anthem for Christmas.

THERE were Shepherds abiding in the field,
Keeping watch over their flocks by night,
And lo! the angel of the Lord came upon them;
And the glory of the Lord shone round about them;
And they were sore afraid.
And the angel said unto them, Fear not,
For behold I bring you glad tidings;
Glad tidings of great joy.
For unto you is born, this day, a Saviour
Which is Christ, the Lord.
The marvellous world beholds, amazed,
The glorious hierarchy of Heaven!
Who, from the ethereal vaults, resound
The praise of God, and of his only Son.

Adoration of Jesus in the blessed Sacrament.

SAVING Host! we fall before thee,
Trusting in our Saviour's word;
Thee, we own the Lord of glory,
Thee we own our sov'reign Lord.
While our evil foes contending,
Threaten our eternal loss;
Be with heav'nly grace defending,
And protect us with thy cross.

From thy Father's throne descending,
Thou becom'st our daily bread;
'Midst celestial hosts attending,
With thy flesh our souls are fed.
Come, thou Source of ev'ry blessing
Warm our hearts with love divine,
Let thy grace, our souls possessing,
Make us all for ever thine.

Aspirations before Communion.

My God ! my life ! my love !
To thee. to thee, I call ;
O ! come to me from heaven above,
And be my God, my all.

My faith beholds thee, Lord !
Conceal'd in human food ;
My senses fail ; but in thy word
I trust and find my God.

O ! when wilt thou be mine,
Sweet lover of my soul !
My Jesus dear ! my King divine !
Come, o'er my heart to rule.

O come ! and fix thy throne
In the midst of my heart ;
O ! make it burn for thee alone,
And from thence ne'er depart.

Begone ye. from my mind,
Vain childish, earthly toys ;
In my Jesus alone I find
True pleasures, solid joys.

BONA MORS,

A PIOUS ASSOCIATION FOR OBTAINING, BY MUTUAL PRAYERS, THE BLESSING OF

A HAPPY DEATH.

I heard a voice from heaven saying unto me, write Blessed are the dead who die in the Lord.—Apoc. xiv, 13

PRAYERS

At Public Meetings and for Private Devotions

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Open, O Lord, our mouths, to bless thy holy name, cleanse our hearts from all vain and distracting thoughts, enlighten our understanding, inflame our will, that we may worthily perform this holy exercise with attention and devotion, and may deserve to be heard in the presence of thy divine Majesty, who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary,
All ye holy angels and archangels,
St. Abel,
All ye choirs of just souls,
St. Abraham,
St. John the Baptist,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Laurence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustin,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and widows,
} *Pray for us*
All ye saints of God, *Make intercession for us!*
Be merciful unto us, *Spare us, O Lord!*
Be merciful unto us, *Hear us, O Lord!*
From thy anger,
From the danger of death,
From an unfortunate death,
From the pains of hell,
} *O Lord, deliver us*

From all evil,
From the power of the devil,
Through thy nativity,
Through thy cross and passion,
Through thy death and burial,
Through thy glorious resurrection,
Through thy admirable ascension,
Through the grace of the Holy Ghost, the comforter,
In the day of judgment,
} *O Lord, deliver us.*
We sinners, *Do beseech thee to hear us.*
That thou spare us, *We beseech thee to hear us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us Pray.

May thy clemency vouchsafe, O God, so to confirm thy servants in thy holy grace, that at the hour of their death the enemy may not prevail against them, but that with thy angels they may deserve to pass into life everlasting, through our Lord Jesus Christ. *Amen.*

Omnipotent and most merciful Creator, who, to refresh thy thirsty people in the desert, didst command streams of water to flow from the hardest rocks, draw, we beseech thee, from our dry eyes, and stony hearts, desired tears of perfect compunction, that we may fully detest all sin, and only thirst after the happy and glorious vision of thee our God, the Father, the Son, and the Holy Ghost. *Amen.*

An Act of Contrition.

My dear Lord Jesus Christ, Redeemer of the world, behold, prostrate at thy feet, the most unhappy and most ungrateful creature on the face of the earth. My God, I have offended thee most grievously, in thoughts, words, and deeds. My heinous crimes fixed thee on the bloody cross. To rescue me from eternal damnation, thou didst agonize three hours on Mount Calvary. But, oh how much am I displeased with myself! How I grieve for having offended thee, a God of infinite goodness, of infinite charity! I am astonished and confounded at thy incomprehensible patience in supporting the most provoking wretch that breathes. From the very bottom of my heart, I detest all my sins; and because I love thee, and will love thee above all things created, I steadfastly purpose, by thy holy grace, never to offend thee more, to die a thousand deaths rather than commit one mortal sin. *Amen.*

The Stations of the Sacred Passion.

V. O most sweet Jesus, praying to the Father in the garden, sorrowful even unto death, and sweating in an agony of grief, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus, delivered by the traitor's kiss into the hands of thy enemies, seized and bound like a thief, and abandoned by thy disciples, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! by the unjust verdict of the Jews found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by impious Herod, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! stripped of thy garments, and most inhumanly scourged at the pillar, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and many other ways scorned and reviled, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! reputed more criminal than Barabbas the murderer, rejected by the Jews, and condemned to the ignominious death of the cross, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! hanging between

two thieves, derided, blasphemed, made to taste vinegar and gall, and enduring most horrible torments from the sixth to the ninth hour, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us

V. O most sweet Jesus! dead upon the cross, and wounded in thy side with a spear, in thy holy Mother's presence, whence issued forth water and blood, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most swee Jesus! taken down from the cross, and bathed with the tears of thy most sorrowful Mother, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. O most sweet Jesus! torn and bruised all over, thy body bearing the sacred marks of thy five most precious wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. He truly bore our sorrows.

R. And he carried our griefs.

Let us pray.

O God, who for the redemption of the world didst vouchsafe to be born, circumcised, rejected by the Jews, betrayed with a kiss, bound like a malefactor, and like an innocent lamb, led to slaughter, ignominiously brought before Annas, Caiphas, Pilate and He-

rod, accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to the cross, placed between two thieves, to have vinegar and gall given thee to drink, and thy side pierced through with a spear: mayest thou, O Lord (by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred death and passion), free me from the pains of hell, and conduct me whither thy mercy conducted the good thief, crucified with thee, who, together with the Father, and the Holy Ghost, livest and reignest for ever. *Amen.*

Devout Addresses to the Five Wounds of our Saviour.

Let us adore the five most sacred wounds of Christ our Lord, and each one in particular, with an assured confidence of obtaining all blessings through his passion and death offered for us to his eternal Father. We will also condole with the holy Mother of Christ, whose soul was pierced with the sword of grief, standing under the cross of her beloved Son: we will likewise praise and magnify the most blessed Trinity, for so great and incomprehensible a benefit.

To the wound of the left foot.

My Lord Jesus Christ! I humbly adore the most sacred wound of thy left foot? I render thee thanks for that cruel pain suffered with so great love and charity? I feelingly compassionate thy torment and the excessive grief

of thy most afflicted mother; I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because they offend thee, O infinite goodness! And I resolve never more to sin. O bring all sinners, with me, to a true conversion, and give them light to discover the heinousness, the enormity, and brutality of a mortal crime.

Our Father—Hail, Mary—Glory be, &c.

To the wound of the right foot.

My Lord Jesus Christ! I humbly adore the most sacred wound of thy right foot. I render thee thanks for that cruel pain suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted mother. I supplicate thee to grant me strength against all temptations, and a prompt obedience in the execution of thy divine will. Comfort, O Jesus! all poor, miserable, afflicted, tempted and persecuted persons. Most just Judge, govern those who administer justice, and assist all laborers in the cure of souls, whether amongst Christians or infidels.

Our Father—Hail, Mary—Glory be, &c.

To the wound of the left hand.

My Lord Jesus Christ! I humbly adore the most sacred wound of thy left hand. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments and the excessive

grief of thy most afflicted mother. By them I petition thee to deliver me from the pains of hell, and grant me patience and conformity to thy blessed pleasure in all the contradictions of this present life. I offer unto thee all my exterior and interior sufferings, in satisfaction for my sins, which have so often deserved eternal torments. I beg thee to pardon all my enemies, and others ill affected towards me; bless, O Lord, the sick with patience and health; support with thy assisting grace all those in their agony, that they may not perish.

Our Father—Hail, Mary—Glory be, &c.

To the wound of the right hand.

My Lord Jesus Christ! I humbly adore the most sacred wound of thy right hand. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted mother. I supplicate thee to grant me a firm and resolute will in all things relating to my salvation. Bless me with final perseverance in grace, to secure the enjoyment of that glory which was purchased with the price of thy most sacred blood. Grant also, my Jesus! speedy peace and repose to the souls in purgatory; cause thy holy servants in this world to make daily progress in perfection, especially those who are of this confraternity.

Our Father—Hail, Mary—Glory be, &c.

To the wound in the sacred side.

My Lord Jesus Christ! I humbly adore the most sacred wound in thy blessed side, rendering thanks for the immense love manifested towards us, at the opening of thy inflamed heart; I feelingly condole the affronts and the excessive grief of thy most afflicted mother. Grant me pure love and perfect charity, that loving thee above all things, and all things in thee, my miserable soul, by the assistance of thy holy grace, may be worthy to be breathed out in the sacred wound of thy blessed side. I humbly beg thee, dear Jesus, to protect thy holy Catholic church, direct thy governing vicar upon earth, all ecclesiastical orders and secular persons, who are instrumental in bringing souls to do their duty. Preserve in thy happy service all Christian rulers. Reduce into the way of salvation all those that are gone astray, whether through malice or ignorance. Bring under thy sweet yoke all infidels, heretics, and other enemies of thy holy name.

Our Father—Hail, Mary—Glory be, &c.

Let us pray.

O Lord Jesus Christ! God of my heart; by those five wounds which the love of us inflicted on thee, succor thy servants, whom thou hast redeemed with thy precious blood. *Amen*

Most merciful Redeemer! I humbly beseech thee, by the unspeakable torments, and the immense grief, which thou wast pleased to suffer for me, a contemptible crea-

ture, especially when thy divine soul was bitterly separated from thy blessed body, that thou wilt secure my poor soul at the final separation, and comfort me then, as thou didst the good thief, saying to me, This day shalt thou be with me in paradise. *Amen.*

Let us have recourse to the ever immaculate Virgin, Mother of God, beseeching her to protect us under the shadow of her wings, until the wrath of God be appeased; and to obtain for us true contrition and perseverance in the holy grace of her blessed Son. We will also petition for what each one here present stands in need of, according to his spiritual or temporal necessities, to the greater glory of God. To merit these favors, we will pray in union with that more than seraphic love wherewith the dolorous Mother stood under the cross of her bleeding Jesus.

STABAT MATER DOLOROSA.

Under the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

As that streamed down from every part,
Of all his wounds she felt the smart,
What pierced his body, pierced her heart.

Who can with tearless eyes look on,
When such a mother, such a Son,
Wounded and gasping, does bemoan?

O worse than Jewish heart that could,
Unmoved, behold the double flood,
Of Mary's tears and Jesus' blood?

It is our sins, alas! not his,
For which he bleeds, for which he dies,
In this atoning sacrifice,

When graves did open, rocks were rent,
When nature, and each element,
His torments and his grief resent:

Shall man, the cause of all his pain
And all his grief, shall sinful man
Alone insensible remain?

Ah! pious Mother, teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

The sword of grief that did pass through
Thy very soul, O! may it now
One kind wound on my heart bestow.

Great Queen of sorrows in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

Refuge of sinners, grant that we
May tread thy steps, and let it be
Our sorrow not to grieve with thee.

O may the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene affections drown.

May they such impressions make,
That we, of suff'ring for his sake,
May joyfully our portion take.

Let us his proper badge put on,
Let's glory in his cross alone,
By which he marks us for his own.

That when the dreadful day shall come,
For ev'ry man to hear his doom,
On his right hand we may find room.

O! hear us, Mary! Jesus, hear
Our humble prayer, secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepared we may remove,
When called, to the blest seats above. *Amen.*

V. The sword of sorrow has pierced thy soul.

R. That out of many hearts cogitations may be revealed.

Let us pray.

We beseech thee, O Lord Jesus Christ, that the blessed V. Mary may effectually intercede with thy clemency for us, both now and at the hour of our death, who at the hour of thy passion had her holy soul run through with the sword of sorrow; who livest and reignest with the Father, and the Holy Ghost, one God, world without end. *Amen.*

Let us say Our Father and Hail Mary three times, in memory of the three hours our dear Redeemer hung upon the cross, and apply them to the souls of the departed of this confraternity

Our Father, &c.

Let us also say an Our Father and a Hail Mary for such as are in the lamentable state of mortal sin.

Our Father, &c.

Let us again say an Our Father and a Hail Mary for him or her of this confraternity that is to die next, that he or she may be prepared, and depart heartily fortified with the holy sacraments of the church.

Our Father, &c.

Let us dispose ourselves by acts of perfect contrition and pure love of God, to receive worthily the benediction of our Lord and Saviour in the adorable sacrament of the altar.

Merciful Redeemer, and holy God of infinite patience! great is my confusion to appear in thy divine presence, having so frequently postponed thee, the omnipotent Creator of the universe, to vile and contemptible crea-

tures. I, a miserable worm of the earth, who utterly detest my horrid confidence of sinning in thy most pure sight; I own myself a notorious criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice by suddenly striking me dead, and by condemning me to eternal flames, for base indignities put upon thee. But thou wert pleased to be glorified in the high prerogative of thy mercy, in calling me back to repentance. I abhor all my crimes of thought, word, and deed, not for the hope of reward, or fear of punishment, but for thy own sake, and because thou dost infinitely abominate them. Oh! my God of majesty and mercy! look upon those sacred marks in thy hands, feet, and side, which thou retainest in thy glorified body, to plead my pardon By that tender love which induced thee to create, redeem, and sanctify me, unite the abyss of thy merits to the abyss of my misery. I declare before thy throne, and the whole court of heaven, that I freely choose to die here upon my knees, rather than live any longer, to rob thee of due honor by one mortal sin. My heart was created for thee, and I love thee more than myself. Every respiration coming from me, especially the last, when I breathe out my soul, shall be an irrevocable protestation of my pure and sincere love of thy divine Majesty. Sweet Saviour of perishing mankind! who openest thy hand, and fillest every creature with benediction, give me now such a blessing as thou didst be-

stow on thy beloved disciples when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition. *Amen*

When this exercise is performed in public, it is terminated by the benediction of the blessed sacrament.

Litany for obtaining a good death.

Lord Jesus, gracious God, Father of mercy, I present myself before thee with an humble and contrite heart. I recommend my last hour, and all that shall follow, into thy hands.

When my immovable feet will warn me that my course in this life will soon be finished,

When my eyes, obscured at the approach of death, shall cast their dying looks towards thee,

When my lips, cold and trembling, will pronounce, for the last time, thy adorable name,

When my pale and livid cheeks will inspire the beholders with compassion,

When the cold sweat of death will announce my approaching end,

When my ears shall be about to close to every human voice, and open only to hear the irrevocable sentence of thy justice, which shall separate me from the number of the living,

When my imagination, agitated by dark and terrifying phantoms, will be plunged in cruel sadness,

When my mind, troubled at the sight of my iniqu ties, and by the fear of thy justice, shall contend with the angel of darkness, who would hide thy mercies from me, and cast me into despair,

Merciful Jesus, have pity on me.

When my weak heart, overpowered by the pains of sickness, will be seized with the horrors of death,

When I shall be surrounded by my relatives and friends, lamenting my sad condition, and offering up to thee their supplications in my behalf,

When I shall shed my last tears, the forerunners of my dissolution, receiving them as a tribute of penance,

When I shall have lost the use of my senses, and the whole world shall disappear from my view,

When the last sighs of my heart shall force my soul from my body, accepting them as expressive of a holy impatience to be thine,

When my soul shall be on my lips, departing from this world, and shall leave my body cold and lifeless, accepting the destruction of my being as a homage paid to thy divine majesty,

When my soul shall appear before thee, and for the first time behold the glory of thy countenance, O that it may not be then cast from thee, but that it may be received into the bosom of thy mercy, to sing thy praises for ever.

Merciful Jesus, have pity on me.

Let us pray.

O God! who condemning us to death, hast concealed from us the moment of its occurrence, grant that, spending all the days of our lives in justice and holiness, we may have the happiness to breathe our last in thy love, through Jesus Christ our Lord.

THE SCAPULAR.

THE Scapular was instituted by St Simon Stock,* in 1245, and became from that time the badge of the order of Mount Carmel.†

St. Simon Stock, soon after he was promoted to the dignity of general, instituted this confraternity, to unite the devout clients of the blessed Virgin in certain regular exercises of religion and piety. Several Carmelite writers assure us that he was a monished by the Mother of God, in a vision with which he was favored, on the 16th of July, to establish this devotion. This confraternity has been approved and favored with many privileges, by several popes. (See bulls of Pius V, Clement VIII, Clement X. See also, for an account of his history and life, Alban Butler's Lives of the Saints, May 16th.)

The great feast of the Rosary is celebrated the *first Sunday in October*, for an eternal and grateful commemoration of that most remarkable and altogether miraculous naval victory gained over the Turks, by a handful of Chris-

* So called from his performing the most rigorous mortifications on himself in the hollow or stock of an old oak tree, which he made his residence. At that time Christians would not set down such mortification as folly, or call it shameful.

† Hence the title of Carmelites.

tians, in the Bay of Lepanto, upon the 7th of October, which was then the *first* Sunday in that month in the year 1571, about the end of Pius *Quintus'* popedom, who was the zealous promoter of this holy war, and had at *Rome* a revelation of that victory the very moment it happened in the Gulf of Lepanto, though more than four hundred miles distant.

The infidels lost, besides the great bashaw and their principal officers, thirty thousand men killed, upwards of three hundred galleys were taken, burnt, or sunk; three hundred and seventy-two pieces of cannon were taken; amongst the prodigious number of prisoners they made, were two nephews of the grand signior, besides twenty thousand Christians freed from slavery, whom they found in chains on board the Turkish fleet, and the Catholic cause asserted from most imminent danger and calamity. The *pope Greg.* XIII, in his Bull *Monet Apostolus* attributes this great victory to the prayers of the devout Rosarists, who at that very time were making their public *processions* in the several parts of Christendom for this end, and imploring most earnestly the *divine* assistance, by the intercession of this powerful Mother.

Wherefore, I will conclude with what is related, 4 Kings v, 13, where *Naaman* the *Syrian*, who was infected with leprosy, was told by *Eliseus*, the prophet, "Go and wash in *Jordan* seven times, and thou shalt be clean." But he, contemning to follow this advice, as a thing that would not at all avail

him, was emphatically exhorted thereto by his servant, in this manner: If the prophet had bid thee do some great thing, thou oughtest to have done it; how much rather, then, when he saith to thee, wash and be clean? I say the same at present concerning the sacred habit of the Scapular; if our blessed Lady had bid us do some great thing, we ought to do it; how much rather, then, when she saith, "Wear my livery and you shall not suffer eternal fire?" If she had enjoined us to make great abstinence; to undergo some rigorous mortification, or to undertake a long and tedious pilgrimage, with this condition, that we should be freed from eternal damnation, from the torment of purgatory, and from the many dangerous events which easily do befall us in this life; right reason would dictate to us that we ought to attempt any thing for the obtaining of so great a good: how much more, then, when she hath annexed these and many other extraordinary graces, to the reception only and devout wearing of her holy habit of the Scapular, with a final confidence in her powerful protection; but you will perhaps, with Naaman, object, what can such a weak thing avail us, as the Scapular is? To this I answer, with the apostle, 1 Cor. i, 27, "The weak things of the world hath God chosen, that he might confound the strong." He hath made choice of the weak element of water to wash us from original sin, which is so deeply indicated in us by the prevarication of our first father Adam, and he

hath made use of the weak habit of the Scapular, to produce those excellent effects which are mentioned in the chapter following.

It is no new thing to Almighty God to concur with the clothes and garments of saints in order to the effecting of prodigious things The mantle of our holy patriarch, St. Elias, divided twice the water of Jordan, 4 Kings 2 The shadow of St. Peter did cure all diseases. Acts v, 15. The handkerchiefs and napkins of St. Paul did drive away evil spirits, and heal all sorts of infirmities. Acts ix, 12. Nevertheless, our Saviour did never so frequently concur with the relics of any saints, to the effecting of such like things, as he hath done with the sacred habit of his Virgin Mother, which he seems to have made choice of, that he may thereby demonstrate to the world both the efficaciousness of her intercession, and the height of her merits and glory. For, during those six hundred years, ever since the time of St. Simon Stock, most miraculous and extraordinary things have been, and daily are done throughout the whole Christian world, by the intercession of the most blessed Virgin Mary of Mount Carmel, and by means of her sacred Scapular. Wherefore, courteous reader, seeing thou hast at hand so easy and efficacious a way of promoting both thy spiritual and temporal good, thou wilt, if thou art wise, procure forthwith to make use of it. If thou dost not, it can not be attributed but to thy negligence, of that important affair of thy salvation, which

thou oughtest principally to mind; and if thou comest at last miserably to lose thyself, Almighty God will have just cause to object against thee, what he objected against the Israelites,—Osea xiv, 9,—Thy perdition is from thyself.

Those who wear it should imitate the life of the immaculate Virgin, and emulate her virtues, particularly her purity, humility, and charity. The Scapular should be worn around the neck, and if worn out or lost, the person may get another: the same is allowed to those who have for a length of time abandoned the order. The second need not be blessed.

The Scapular imposes no obligation on its wearers under pain of sin, but in order to be entitled to the special protection of the blessed Virgin; to a participation in the meritorious acts of the Carmelites, (the prayers, alms, fastings, &c. of the whole body all over the world,) and to the indulgences attached, it is necessary to be received into the order by a priest duly authorized—to wear the Scapular constantly, and to be registered on the book of the confraternity.

The Form of offering oneself to the B. Virgin Mary to be admitted into her Confraternity.

Thrice, sacred Virgin Mary, Mother of God, I, N. N., though most unworthy to be registered amongst your servants, (yet moved

by that goodness which the angels admire in you to an ardent desire of honoring, loving, and serving you,) do here this day, with all possible humility, sincerity and devotion, (in the presence of my angel guardian, and the whole court of heaven,) make a choice of you for my singular Lady, advocate, and Mother; firmly purposing to honor, love, and serve you, with all filial duty, diligence, and fidelity: and to procure (as much as it shall lie in my power) that all others may do the same. I therefore most heartly beseech you, O most merciful and compassionate Mother! by the precious blood which your dearly beloved Son, my blessed Saviour, shed for me in his bitter passion, that you will be graciously pleased to receive, and admit me into the number of your devout clients, as one devoted to your perpetual service.

Be thou favorable to me, O blessed Lady, and obtain for me of your all-powerful Son, that I may so behave myself, in all my thoughts, words, and actions, as never more to think, speak, or act any thing displeasing to his sacred Majesty.

Grant, furthermore, O my good and gracious Mother! that I may never forget you, nor forfeit this, my now made promise of honoring, loving, and serving you all the days of my life. That so I may never be forgotten, forsaken, nor abandoned by you; but be always protected, aided, and assisted by you, especially in the hour of my death *Amen.*

Let us Pray.

O God, who didst instruct the hearts of the faithful by the illumination of the Holy Ghost, grant that, by the same Spirit, we may have a right uuderstanding in all things, and evermore rejoice in this holy consolation, through our Lord Jesus Christ, &c. *Amen*

O most blessed and adorable Jesus, who in thy mercy art pleased to inspire this thy servant to enrol himself amongst the devout clients of thy glorious virgin Mother, grant him and us so to persevere in thy love and service, that after we finish the course of this miserable life, we may come to sing thy praises for all eternity. *Amen.*

THE PRAYERS OF ST. BRIDGET.

To be said in honor of the sacred wounds of our blessed Saviour.

O most benign Lord Jesus Christ, eternal happiness of those who love thee, joy above desire, firm hope of the hopeless, solace of the sorrowful, and most merciful lover of all penitential sinners; who hast said that thy *delight is to be with the sons of men*, for the love of whom thou didst assume human nature in the fulness of time; remember most holy Lord Jesus, all those sharp sorrows which then pierced thy sacred soul, from the first instant of thy incarnation until the time of thy solitary passion, pre-

ordained from all eternity; remember, O most amiable Saviour, all those bitter anguishes thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion; after which, going to *Mount Olivet*, thou saidst, *My soul is sorrowful unto death;* remember, I beseech thee, O most benign Saviour, the bitter grief and anguish which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood, thou wert betrayed by thy own disciple, apprehended by thy people, accused by false witnesses, unjustly judged by three judges, and in thy elected city, in the paschal solemnity, in the flourishing age of thy youth, wert wrongfully condemned, bound, beaten, spurned, spit upon, stripped of thy own garments, and clothed with others in scorn; wert blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable torments, pains and injuries. O merciful Lord Jesus, by the memory and merit of all these bitter pains and anguishes before thy expiration on the cross, vouchsafe to grant me before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

II.

O MOST merciful Lord Jesus, true joy of angels, and the light of the world, remember, I beseech thee, that grief and sorrow which thou

didst suffer, when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did pull off thy hair, spit upon thy sacred face, tear, beat, and buffet thee, and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee: O most merciful Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible; that protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. *Amen.*

O most gracious Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

III.

O MOST merciful Lord Jesus, omnipotent Creator of the world, and Redeemer of mankind, who containest both heaven and earth in thy hands, and whose immensity no bounds can limit; remember, I beseech thee, the bitter pains and anguishes which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet, with most rough and blunt nails, stretching them forth so violently with cords, to the holes which they had made in the cross; thus they heaped dolor upon dolor, most cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O merciful sweet Jesus, by the memory of these thy pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbor. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner Pater Noster. Ave Maria.

IV.

O MY merciful Lord Jesus, heavenly physician of human nature, and eternal king, remember, I beseech thee, all those bitter pains and torments which thou didst endure in thy sacred wounds, who being suspended by nails on the cross, with all thy precious body rent and torn, all thy bones being so disjointed that not one remained in its right place, nor having from the crown of thy head unto the soles of thy feet, any part left whole; so that no dolor could be compared to thine; at which time being unmindful of thy own torments, thou didst mercifully pray to thy heavenly Father, for thy cruel enemies, saying, "Father, forgive them, for they know not what they do!" O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection, both of soul and body, against all the deceits, temptations, and molestations of the devil, my cruel enemy. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner.

V.

O MOST benign Lord Jesus, mirror of eternal brightness and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul did feel, when beholding in the clear mirror of thy divine prescience, the predestination of thy elect, who through the merits of thy most wholesome passion were to be saved, and the reprobation of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy by which thou didst commiserate and shed tears for us miserable lost, forlorn

sinners, and chiefly by that mercy which thou didst show to the thief upon the cross, saying to him, *this day* thou shalt be with me in paradise. I beseech thee, O most clement Lord Jesus, my Lord and my God, to show the like mercy unto me, now and at the hour of my death. *Amen*

O most merciful Lord Jesus, be merciful unto me a sinner. Pater Noster. Ave Maria.

VI.

O most benign Lord Jesus, omnipotent king of heaven and earth, remember the bitter grief and sorrow thy sacred soul did suffer, when being forsaken of thy friends and acquaintance, thou didst hang naked, rent, and torn, upon the cross; few remained to comfort or compassionate thee, but the glorious Virgin Mary, thy mother, who standing under the cross, in the bitterness of her soul accompanied thee in all thy torments; unto whom thou didst commend thy beloved disciple, St. John, in thy place, saying unto her, Woman, behold thy Son; and after to thy disciple, Behold thy Mother. O most benign Lord Jesus, by that sword of sorrow which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the grief and anguish of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succor, and assist me in all my tribulations, adversities, necessities, sorrows and sufferings, both spiritual and corporal. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

VII.

O most merciful Lord Jesus, crown of joy treasure of felicity, sweet source of consolation

and unexhausted fountain of mercy, who hanging upon the cross, out of the most inflamed desire thou hadst of the salvation of our souls, saidst, I thirst, viz. for the redemption of mankind; O good Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish the heat of all evil concupiscence and worldly affections in me. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

VIII.

O MOST merciful Lord Jesus, true light of those that believe in thee, comfort of hearts, and sovereign solace of all the faithful souls, by that bitter gall and vinegar thou didst taste for us upon the cross at the hour of thy death; grant to us, miserable sinners, grace worthily to receive frequently, and particularly at the hour of our death, thy most precious body and blood, that by the virtue of this divine banquet, and all other salutary sacraments, we may be preserved from all evils, sins and punishments, and, replenished with all joy, securely appear in thy divine presence. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

IX.

O MOST merciful Lord Jesus, true God and man, remember, I beseech thee, those excessive pains and anguishes thou didst endure for us upon the cross, when through the bitterness of death, and the impious blasphemies, derisions, scorns and reproaches of the Jews, with a loud voice

and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint, *Eloi, Eloi, lamma sabacthani?* that is to say, *My God, my God, why hast thou forsaken me?* O most merciful Lord Jesus, by thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succor me in all my sorrows, sufferances, and tribulations, and particularly at the hour of my death: O then, my gracious Lord and my God, vouchsafe to assist and succor me, and not forsake me, I beseech thee. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

X.

O most sacred Lord Jesus, *Alpha* and *Omega*, the beginning and end of all things, and mirror of virtues, remember how from the crown of thy head to thy feet, thou wert immerged in the deluge of thy dolorous passion, for the love of us vile sinners. O most benign Lord Jesus, by the numberless multitude of thy sacred wounds, take from me the love of the world, and teach me by a true and perfect charity, always to keep thy holy laws and commandments. *Amen.*

O most meek Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

XI.

O most benign Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy, by thy deep and dolorous wounds, which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds

from the face of thy wrath, until thy indignation be past and appeased. *Amen.*

O most humble Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

XII.

O MOST meek Lord Jesus, mirror of all virtues, pledge of unity, and bond of charity; remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot, all thy holy body most cruelly rent and torn by the impious and most dreadful dolors thou didst endure for us vile sinners; O most gracious Lord, engrave these thy dolors deeply in my heart, that in them I may always read thy love and anguish; so that the memory of thy painful passion may daily be renewed in me, and my love increased towards thee, and I remain perpetually thankful to thy immense charity to the last period of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity, which through thy goodness be pleased to grant, O most meek Lord Jesus. *Amen.*

O most gracious Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

XIII.

O MOST holy Lord Jesus, most victorious, invincible, triumphant, and immortal king, remember, I beseech thee, all the bitter pains and anguishes thou didst endure, when all the forces of thy heart and body failing, bowing down thy sacred head, thou saidst, *It is consummated;* O most patient Lord, by these thy dying dolors, have mercy on me at my last passage when my heart and soul shall be in anguish and anxiety. *Amen.*

O most patient Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria

XIV.

O MOST benign Jesus, only begotten Son of the eternal Father, figure of his substance, splendor of his glory; remember that most earnest recommendation wherewith thou didst commend thy most sacred soul to thy omnipotent Father upon the cross, saying, *Father, into thy hands I commend my spirit;* at which time thou didst hang nailed upon a cross, and thy most holy body all over wounded, rent, and torn, pouring forth streams of thy most precious blood, with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjointed, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breath thirsting, and thy whole heart broken. O my most merciful Lord, unto all these cruel pains, and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us most wretched, vile, and miserable sinners, and in this manner renderedst thy precious soul to thy celestial Father: by which most precious and innocent death of thine, and by the virtue of thy holy cross, I beseech thee, O Father of mercy, and omnipotent king of glory, to give me grace to resist the world, the flesh, and the devil, that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. *Amen.*

O most pious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

XV.

O MOST benign Lord Jesus, most flourishing, true, and faithful vine, remember the superabundant effusion of thy precious blood, which thou didst pour forth so plentifully from all parts of thy sacred body, like a cluster of pressed grapes, when thou thyself alone didst tread the wine-press, on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop; and all this to save us from damnation. O most benign Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love wherewith the holy heart of thy most blessed mother was wounded under the cross, that tears of love and penance may be my bread, day and night; and convert me wholly to thee, that thy heart may be my perpetual habitation, my conversation pleasing and acceptable to thy divine majesty, and at the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the blessed society of thy holy angels and saints, to all eternity. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

O MOST merciful Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers, in union of that most excellent love, wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor and unworthy servant, and all sinners, with all faithful souls both living and dead, graciously granting to us all, mercy, grace, remission of sins, and life everlasting. *Amen.*

PRAYERS

FOR DIFFERENT OCCASIONS

A Prayer to be said daily by those who carry about them an Agnus Dei.

O my Lord Jesus Christ, the true Lamb that takest away the sins of the world, by thy mercy, which is infinite, pardon my iniquities, and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness.

Prayer of St. Bernard to the B. V. Mary.

Remember, O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, on thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word! to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest mother, that I have perished where no one ever found but grace and salvation. *Amen.*

For one's Confessor.

Hear, O adorable Saviour, my humble prayer in behalf of him whom thou hast appointed to be my spiritual guide through the difficulties that beset my path. As I desire to hear in his voice the expression of thy holy will in my regard, enlighten him with thy holy inspiration; make him a worthy minister of thy altar, a priest according to thy heart; that his advice may urge me to the performance of the duties incumbent on me as thy child, and finally lead me to everlasting happiness. Give him that peace which the world can not give; bestow on him an ardent love for thee, and a tender confidence in thy Virgin Mother. Grant that he may faithfully discharge all the duties of his exalted station; and be thou, O amiable Jesus, his exceeding great reward during all eternity. I ask these favors of thee for him through the powerful intercession of Mary, thy spotless and ever blessed Mother.

For the souls in purgatory

O God, whose goodness and mercy are unbounded, listen to the prayers we offer thee in behalf of our suffering brethren of purgatory. O bountiful Jesus, who upon the cross didst shed the last drop of thy blood for the redemption of mankind, look with compassion upon the sufferings of these dear souls. Let some drops of that precious blood flow upon them, and purify their least stains, and extinguish the devouring flames in which they are plunged. Deliver them, O merciful Jesus, from that place of darkness and

tortures, and receive them immediately into thy paternal bosom, there to behold and praise and love thee for all eternity. *Amen.*

For the conversion of sinners and of those separated from the church.

Almighty and most merciful Father, who holdest in thy hands the destinies of thy creatures, and who desirest not the death of the sinner, but rather that he be converted and live, hearken to the humble petition which I offer to thee in behalf of those who are separated from thee by a sinful life, or remain out of thy church which thou hast commanded all to obey under pain of incurring thy displeasure. Grant that all may forsake their evil ways, and serve thee faithfully to the end. Enlighten those who belong not to thy fold, open their eyes to a knowledge of thy truth, and give them grace and courage to embrace it. Grant them patience under the sufferings they may have to endure for thy sake; and guide them through the thorny path of this world to the endless happiness of the world to come. I ask these favors of thee, O merciful Father, through the merits of thy adorable Son, and through the intercession of his spotless Mother. *Amen.*

Our Father--Hail Mary.

To know our vocation.

O Almighty God! whose wise and loving providence watches over every human event, deign to be my light and my counsel in all my

undertakings, particularly in the choice of a state of life. On this important step my sanctification and salvation, in a great measure, depend, and I am not capable of discerning what may be best for me; therefore I cast myself into thy arms, beseeching thee, my God! who hast sent me into this world only to love and serve thee, to direct every action of my life to the glorious end of my creation. I renounce most sincerely every other wish, than to fulfil thy designs on my soul, whatever they may be; and I pray thee to give me grace to imbibe the true spirit of a Christian, that I may qualify myself for any station which thy adorable providence may assign to me. O my God! whenever it will be my duty to make a choice, vouchsafe, in thy mercy, to "make the way known to me, wherein I should walk, for I have lifted up my soul to thee." Preserve me from listening to the suggestions of self-love, or worldly prudence, in opposition to thy holy inspirations. "Teach me to do thy will, for thou art my God, and my lots are in thy hands. Show, O Lord! thy ways to me, and teach me thy paths. Lead me in the eternal way," to which thou hast called me "from my mother's womb." May thy all-ruling providence place me, not where I might be happiest, according to the world, but where I shall love and serve thee most perfectly, meet with most abundant means to work out my salvation, and enjoy that peace "which the world can not give." This is all that I ask; for what would it avail me to gain the whole world, if in the end I were to lose my soul, by being so unfortunate as to prefer temporal advantages to the eternal enjoyment of thy divine presence in heaven?

*To our Angel Guardian.**

Angel of God, who art my guardian, watch over me, whom the divine goodness hath committed to thy care; enlighten, direct, and govern me

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To our Patron Saint.

Great St. N., who at my baptism wast chosen as a guardian and witness of my obligations, and under whose name I then became the adopted child of God, and solemnly renounced Satan, his works and pomps, assist me by thy powerful intercession in the fulfilment of these sacred promises. Thou, too, didst make them in the days of thy earthly pilgrimage, and thy fidelity in keeping them to the end has obtained for thee an "unfading crown of glory." I am called to the same happiness that thou enjoyest; the same assistance is offered to me that enabled thee to acquire it; temptations, similar to those which I experience, thou didst overcome. Pray for me, therefore, O my holy patron, that being animated by thy example I may courageously "run to the fight proposed to me," and, with the help of divine grace, "press towards the mark, to the prize of the supernal vocation of God in Christ Jesus." *Amen.*

* An indulgence of one hundred days is granted to the faithful every time they recite this prayer.

EXPLANATION OF THE MASS.

As *Mass* is the supreme act of worship in the Catholic church, we make it a chief object of consideration to our readers, many of whom, we have reason to think, know nothing of it but from its misrepresentation. We deem it, therefore, our duty to lay before the lovers of truth a full, fair, and faithful exposition of it.

Thou art a priest for ever, according to the order of Melchisedech.—Ps. cix, 4. Heb. v, 6.

The Mass is accounted by Catholics the unbloody sacrifice of the new law, and the most solemn and sacred part of their worship. In its whole ceremonial, and the very robes the priest puts on, when about to celebrate, the passion of Jesus Christ is particularly alluded to; and the dress represented, which our Supreme Pontiff wore at the time he offered himself up for us as a bloody sacrifice on the cross. The memory of this bloody sacrifice is thus renewed: and, according to St Paul, *the death of our Lord is thus shown forth till he come.*—1. Cor. xi, 26.

Considering, therefore, that this is the greatest and most important act of the Catholic worship, it may not be unacceptable to most

persons, to be informed of the meaning which this most ancient and universal of all Christian churches is wont to attach to its several ceremonies.

The word *Mass* is derived from the Latin expression *Missa*, which signifies *sent away*, or "*dispersed.*" For it was customary for the deacon at the end of the service to dismiss the people by saying "Go, *the congregation is sent away.*" A form which is still used at the end of the solemn worship, when the priest says, *Ite, Missa est.*

The image of Christ crucified stands over the altar, not for purposes of adoration, but as a *memorial* of the death of Christ, which we are told by St. Paul ever to remember at this solemn rite. "You *shall shew the death* of the Lord until he come."—1. Cor. xi, 26.

To denote the purity of soul with which we should assist at the Lord's supper, each one, on entering the temple, sprinkles himself with water blessed by the church, and says: "Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be whiter than snow."—Ps. l.

The priest, when going to celebrate, puts over his head, and ties about his neck, a white linen cloth, called the *Amice*, as an emblem of the handkerchief with which our Saviour, at his passion, was blindfolded by his enemies, who, spitting upon him, and smiting him on the face, desired him, in this state, to prophesy who it was that struck him.

He next puts on the *Alb*, a white linen robe,

which represents the white garment, or fool's coat, with which King Herod ordered our Lord to be clothed in derision, as a fool. For, to this day, in eastern countries, and particularly among the Turks, the fool's coat is white, emblematical of his spotless innocence. It is hence also intended to denote the mystical robe of spotless innocence, and mental purity, styled in the Gospel *the wedding garment*, (Matt. xxii, 11, 12,) with which the souls of those should be decked, who present themselves as guests at his divine supper, or marriage-feast; in which he comes to wed himself to our humanity; that, as he says, *he may be in us, and we in him.*—John xiv, 20—xvii, 23.

The *Girdle*, *Stole*, *and Maniple*, signify the cords with which he was bound, like a malefactor, tied to the pillar to be whipped, and dragged by his executioners through the streets of Jerusalem to Mount Calvary.

The *Chasuble*, or upper vestment, signifies the purple garment with which the Roman soldiery, in the court of Pilate, dressed him, as a mock king; and on the back of this robe the figure of the cross is commonly seen represented, because he carried the cross on his shoulders to the place of his execution.

Such was the pontifical robe in which our High Priest himself, in person, was pleased to offer up once, the great atoning, bloody sacrifice, to his heavenly Father in our behalf; and such in figure, are still retained in the Catholic church, by those who are his representatives, through whom he continues still invisibly, in

an unbloody manner, to renew this same sacrifice, and to apply its merits to the souls of all, and of each individually, down to the end of time.

It is true, these robes of ignominy, on account of the infinite worth and dignity of him who wore them, are now changed into robes of honor, being made of the richest stuffs that can be afforded, magnificently embroidered with gold and silver, and ornamented with precious gems. For Christ, though he humbled himself in this life for our sake, is now to be honored, exalted, and glorified by all in all.

The candles are then lighted on the altar, the meaning of which ceremony is to remind us to bring *the light* of faith to the celebration of the Christian mysteries—and "*to let our light shine forth* before men, that they may see your good works and glorify your Father who is in heaven."—Matt. v.

Nothing renders us so acceptable to God as humility, *who rejects the proud and gives his grace to the humble*—James iv, 6; the Mass begins with a most solemn act of that virtue. The priest, or prelate, who celebrates, withdraws himself in the first instance from the altar; bows himself down before it; and striking his breast, like the humble publican in the Gospel, loudly acknowledges himself a sinner, and guilty, through his own repeated fault, of having grievously offended his God, in thought, word, and deed. At the same time he invokes the prayers of the whole court of heaven, in whose presence he avows his unworthiness.

Then, putting his trust in the mercy of the Most High, saying: *Our help is in the name of the Lord, who made heaven and earth:* Ps. cxxviii, 8; and begging that his prayer may be heard, he goes up to the altar, and kissing it, prays God to take away his sins, in order that he may approach with a pure mind to the *holy of holies*, and that through the merits of the saints, whose relics are there, and of all the saints, Almighty God may the more readily be induced to forgive him all his iniquities. He then passes to the right hand side of the altar where he reads the *Introit*, which is a sentence or two of holy Scripture, chosen analogous to the feast of the day. He thence returns to the middle of the altar, where, in the immediate presence of Jesus Christ, who is regarded as residing in the tabernacle under the sacramental form of the consecrated host, he makes the solemn and repeated invocation of mercy, in the *Kyrie eleison.* After this he recites that sublime act of praise to God, called *the Gloria in excelsis.* Then kissing again the altar, as the Almighty's footstool and his throne of mercy, he turns round to the people, and greets them with the scriptural salutation: Dominus vobiscum! or, *the Lord be with you*— Gen. xlviii; 2 Parab. xv, 2, 10, 11; Job vii, 15; 2 Cor. xiii, 11. And he is answered by the people, or by the clerk in their name: Et cum spiritu tuo! *And with thy spirit!* He returns again to the right side of the altar, and recites the Collects, or prayers for the day. After which follows the Epistle, which is al

ways selected from the inspired writings of the prophets or apostles, and alluding particularly to the feast that is celebrated. The book is then changed from the right to the left hand side, where the Gospel for the day, selected from one of the four evangelists, and alluding also to the occasion of the solemnity, is read. Previous to this, the celebrant, on crossing the altar, bows down before the middle of it, and prays that God of his free mercy would vouchsafe to purify his heart and lips, as he did those of his prophet Isaias with a burning coal, in order that he may worthily and adequately announce the Gospel to the faithful. On his naming aloud the Gospel, all present stand up, to show their respect for the words of the Redeemer, and their readiness to walk in that path of perfection which he himself in person has deigned to point out to us, and with the priest all sign themselves on the forehead, mouth and breast, with the sign of the cross, to signify that their countenance shall never blush for the ignominy of the cross of Christ; that their lips shall ever readily confess their belief in their crucified God; and that they shall ever cherish in their hearts that faith which he has taught, and the remembrance of all he has done and suffered for them.

We must here observe that the Catholic church attaches a mystical meaning even to the act of removing the *Missal*, or Mass-book, from one side of the altar to the other. She thereby indicates the loss sustained by the Jews of the Gospel of Jesus Christ, the Mes-

siah, and of the true faith and fulfilment of the promises; for not having attended, as they ought to have done, to the true spirit of the prophets and inspired writers, whose preachings and writings were first directed to them, but are now made over to the Gentiles.

The priest then recites the *Nicene Creed*, or profession of the Christian and Catholic belief, standing before the middle of the altar, to show that in matters of faith, one is not to swerve to either side, but to have God alone in view, the centre of truth and unity, who has revealed it. This circumstance indicates also that the faith is offered alike to Jew and Gentile At the words, Et homo factus est—*And he was made man*—all present kneel, to show that they adore him as God who had made himself man. After kissing the altar, he turns round to the people, and repeats the *Dominus vobiscum*. Thereby wishing the Lord to be with them to confirm their faith; and the same wish is expressed in the *Et cum spiritu tuo*.

He now proceeds to the Offertory, and dedicates to Almighty God the elements of the sacrifice, the bread and wine, which are thus set aside to be consecrated. After this, in offering up the bread, he prepares the cup for oblation in a manner that indicates a mystery, as appears from the words of the prayer he recites on the occasion. He first pours the wine into the chalice, without previously blessing it. Then he blesses the water with the sign of the cross, a mere drop of which he mixes with the wine. The prayer recited at

the same time is as follows: Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et miribilius reformasti; da nobis per hujus aquæ et vini mysterium ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Dominus noster qui tecum vivit et regnant in sæcula sæculorum O God, who hast so wonderfully constituted the dignity of the human substance, and still more wonderfully reformed it, grant us through the mystery of this water and wine, to be partakers of the divinity of him who deigned to become a partner in our humanity, Jesus Christ thy Son, who lives and reigns with thee, world without end.

From this prayer it would appear that by the union of the water with the wine is designated, in the first place, the union of the human nature with the divine, in the person of Jesus Christ, and in the second place, the union of the blessed with the Deity in the kingdom of heaven. On this account the drop of water, which represents the humanity, is blessed before its union with the wine, which is not blessed, as it represents by its more valuable substance the Deity; the source itself of all benediction, and does not therefore require, like the other substance, to be pre-sanctified. And as the drop of water is in a manner lost and swallowed up in the greater and more estimated substance, the wine, so in Jesus Christ the human person was so lost and absorbed in the divine nature, as that only one person remained in this Man God after the incarnation

viz: the second person of the adorable Trinity; for in this mystery God made himself like unto man, (a being, though but one person, consisting of two distinct substances, a body and a soul,) in order to restore him to his own image and likeness, to which he was first made, but which sin had impaired. This little, and apparently trifling ceremony, in as far as it represents the union of mankind with the Deity in the kingdom of heaven, shows how little all creatures are when compared with the Creator, and that, as the prophet says, *All the nations are but like the drop of a bucket before him*—Isaias xi, 15. In Masses for the dead, the drop of water is not, as in other Masses, pre-sanctified with the sign of the cross, representing as it does, that portion of human kind whose sanctification is confirmed, and such as secures for ever their final union with the Deity.

The prayers recited during the Offertory by the priest, as he bows down before the altar, are all expressive of the general ends for which the sacrifice is offered up, that is, for the glory of God, to the honor of his saints, and as a propitiation for his own sins in particular, for those of the faithful present, and for the sins of all mankind in general, as also for the repose of the faithful departed. Then, turning round, he bids "the brethren pray that their common sacrifice may be acceptable to God the Father Almighty;" and these answer, or the clerk in their stead: "May the Lord receive the sacrifice from thy hands to the

praise and glory of his own name, for our good, and that of his whole holy church."

After the *Secreta*, which are prayers corresponding in number and meaning with the *Collects*, and which the priest recites in a low voice, he calls aloud to the hearers to raise up their hearts and give thanks to God. They answer him that they have done so, and that to thank him is meet and just. Then he begins what is called the preface, or introduction to the *Canon* of the Mass, with these words: "It is truly meet and just, right and salutary, that we always and in all places give thanks to thee, O Lord! holy Father, Almighty and eternal God! &c.;" then some particular reason, or mystery, is assigned, for which we ought to praise him on the occasion, after which he concludes in the following strain: "Therefore, together with the angels and archangels, with the thrones and dominations, and with the whole host of heaven, do we sing unto thee without end, Holy! holy! holy! Lord God of Sabaoth! The heavens and the earth are filled with thy glory, Hosannah in the highest! Blessed is he that cometh in the name of the Lord. Hosannah in the highest."

Next follows the *Canon*, the most sacred and invariable part of the Mass, in which the priest addresses himself in secret to God alone; but which may be seen, with all the rest, translated *verbatim* in most Catholic prayer-books. The benediction is renewed over the elements, and the particular ends in behalf of

the living, for which the Mass is offered up, are commemorated in the *Memento* The priest, now to consecrate, spreads his hands over the bread and wine, and beseeches God to receive our oblation, and grant us peace in our days; to save us from perdition, and cause us to be reckoned among the chosen. Then, as our Lord did at the last supper, and commanded his apostles to do also, he takes first the bread, and blessing it, begs that God would now convert the oblation into the body and blood of his beloved Son. He repeats then over it the words of Christ: Hoc est enim corpus meum, *This is my body;* immediately adores, and rising, elevates the consecrated host. In like manner he takes the cup, and blessing it, pronounces over it these words of our Lord: "HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM." *For this is the chalice of my blood, of the New and eternal Testament: the mystery of faith, which shall be shed for you, and for many to the remission of sins.*—Matt. xxvi, 26, 27, 28. After which he adores also, and elevates the now consecrated species of wine, no way doubting but that the same omnipotent Word that called up all things out of nothing, is fully able to perform whatever he has promised to do.

Here now, in the opinion of Catholics, is rendered present the immaculate victim, so foretold by the prophets, and particularly by Malachy in these words: "From the risin

of the sun to the going down thereof," (that is, from one extremity of the earth to the other) "great is my name among the Gentiles: and in every place there is sacrifice, and there is offered up to my name a pure oblation, for my name is great among the Gentiles: saith the Lord of Hosts, &c.—Mal. i, 11.

The elevation denotes the raising up of our Saviour on the cross. It thus also exhibits to the faithful the object of their faith, hope and love, who is no longer exposed, as on Mount Calvary, to the derision and blasphemy of the public, but to the adoration, praise, and invocation of the grateful creatures whom he has redeemed.

The apparently lifeless state in which this divine Victim lies on the altar, with his blood seemingly separated from his body, under the distinct species of the bread and wine, represents his state of death upon the cross, after having poured out the last drop of his sacred blood for our ransom.

The priest then beseeches Almighty God to look down with a propitious countenance on this our sacrifice, as he did on that of the just Abel, of Abraham, and of his high priest Melchisedech. Then, bowing down, and kissing the altar, he prays that he, and all who participate with him in the body and blood of Jesus Christ, may be replenished with all heavenly grace and benediction.

Next follows the *Memento* for the dead, in which are recommended to the special mercy of God the souls of those for whom the priest

intends more particularly to intercede, and next the souls of all the faithful departed.

In the *Nobis quoque peccatoribus* he returns to his supplications in his own behalf, and that of all sinners; beseeching Almighty God, in the multitude of his mercies, to vouchsafe to grant us a portion and association with his saints, not from any consideration of our merit, but from that of his own mercy and readiness to forgive, through Jesus Christ our Lord, &c. Then, uncovering the chalice, and kneeling, he takes the host, and makes with it three crosses over the cup, and two towards himself and the people, saying: *By whom* (viz. Jesus Christ) thou createst, sanctifiest, vivifiest, blessest, and givest to all of us these good things, through him, with him, and in him to thee, O God the Father, together with the Holy Spirit, (here he puts the host over the chalice, and elevating them both together, continues) is all honor and glory. Then, laying down the host on the altar, he kneels, and rising, covers the chalice, concluding the ceremony with these words: Per omnia sæcula sæculorum. Amen! *World without end. Amen.* Here Almighty God is acknowledged as the creator, sanctifier, and vivifier of the elements now changed into the heavenly bread of life, who has given us, together with all other good things, this most precious of all his gifts, to whom therefore all glory and honor is rendered as his due.

By the descent of the host upon the chalice and the three crosses made over it, a mystica

allusion is made to the descent of the second person of the blessed Trinity upon our earth in Judea, in form of man, and his preaching there, first to the Jews, the mystery of the Trinity and the cross, from whence this faith proceeded forth towards us, the Gentiles. Yet only two crosses are made on our side, to intimate that the great end of revelation is not completed till both Jews and Gentiles are finally united in the same church: which, according to the prophecies, must happen before the end of the world, and ere the church has rendered to God *all that honor and glory*, and paid to him the full measure of that homage which he expects from her before the final consummation of this universe. Therefore is the host returned back to the chalice, and both are elevated together, with these words: Omnis honor et gloria—*All honor and glory* When, after kneeling, as was said, he rises and covers the chalice with the words, Per omnia, &c., signifying that all true believers, Jews and Gentiles, shall in the end be united and raised up with Christ, and shall reign with him for ever and ever.

The Lord's prayer is now solemnly recited. After which, having prayed that God would deliver us from all evils past, present, and to come, and, through the intercession of his saints, would propitiously grant us peace in our days, that, aided by his mercy, we may be ever preserved from sin, and secured against all trouble, the priest takes up the host, and, breaking it, to show that our Saviour's body

was bruised and broken for us, puts a small portion of it into the chalice, with these words: *May this mixing and consecration redound to the life everlasting of us who receive it!* Meaning, that now is mixed and consecrated, spread out and prepared for us, our celestial banquet, to the worthy participation of which eternal life is annexed; and to the participation in which the *little ones*, and the *unwise*, or those who are simple enough to believe it what wisdom has declared it to be, are invited—Prov. ix, John vi, 44. It is to this banquet that the royal prophet alludes, as follows: "Thou hast prepared before me a table against those who afflict me."—Ps. xxii, 5.

Next is repeated the Agnus Dei, or *Lamb of God who takest away the sins of the world, have mercy upon us, &c. Grant us peace!* (In Masses for the dead, *grant them rest!*) After which, the celebrant prays in secret that God would not have in view his sins, but only the faith of his church; and, that He who said, *My peace I leave you, and my peace I give you*, would, as he sees best, grant her peace and unity; and that, having in concurrence with the will of the Father, and the co-operation of the Holy Ghost, by his death given life to the world, he would also deliver him (the celebrant), by means of this holy sacrament of his body and blood, from sin and all evil, and make him so to abide by the divine commandments, as never more to be separated from his God. Kneeling then, he rises and takes the host into his hands, with these words: *I will*

receive the bread of heaven, and invoke the name of the Lord. Then, striking his breast thrice, he repeats (adapting them to his own case) the words of the humble centurion mentioned in the Gospel: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabtur anima mea. "Lord, I am not worthy that thou shouldst enter under my roof: but say only the word, and my soul shall be healed." He signs himself then with the host, and receives it, saying: "May the body of our Lord Jesus Christ preserve my soul unto life everlasting!" Uncovering the chalice, he then takes it up, saying: "What shall I render to the Lord for all that he has given to me? I will take the chalice of salvation, and call upon the name of the Lord, and I shall be saved from all mine enemies."—Ps. cxv, 3. Then, signing himself in like manner with the cup, he takes it, praying also, "that the blood of our Lord Jesus Christ may preserve his soul unto life everlasting." After which, he purifies, or washes out the chalice, repeating other prayers to the like purpose. The ablution water and wine at the end of the sacrifice reminds us of the water mixed with blood which flowed from the Saviour's wounded side, at the conclusion of his bloody sacrifice on the cross.

The priest now passes to the right hand side of the altar, to which again the book is restored, and here reads the communion sentence, commonly some text of the Scripture; and then returning to the middle of the altar,

he bowing, kisses it, and turning round towards the people, wishes now the Lord to be with them, to make them benefit by the holy sacrifice at which they have just assisted.

The restoration of the book to its former place indicates the restoration of the faith and the Gospel to the Jews before the end of the world. He returns to the book and reads from it the post communion prayer; after which he repeats, from the middle of the altar, the *Ite, missa est*, which is the formal annunciation that the Mass is now concluded, and from which the service took its name of *Mass*. Again bowing before the altar, the priest begs of the holy Trinity to receive our oblation, see that it may prove advantageous to all present, and to the whole of mankind. Then raising up his hand to heaven, and turning round to the hearers, he makes the sign of the cross towards them, pronouncing over them the words of the benediction: Benedicat vos omnipotens Deus, Pater, Filius, et Spiritus Sanctus!—*May the Almighty God bless you, the Father, the Son, and the Holy Ghost!* The whole service is concluded with the Gospel, commonly taken from the first chapter of St. John, in which the divinity and incarnation of Jesus Christ are so sublimely and clearly announced. A small bell is rung several times to admonish the people of the more solemn parts of the service.

It were endless to give all the other mystical meanings and particular allusions to the pas-

sion of our Lord which Catholics attach to the ceremonies of the Mass. But this plain and simple exposure of it may suffice to show how free it is from any thing savoring of idolatry or superstition, and how very replete, on the contrary, it is with the most fervent and humble supplication, and with the most sublime acts of praise and homage to the Deity

But why, one will ask, is it constantly said in Latin, and not in the vulgar idiom of each country, which is best understood by the generality of the hearers? The reasons assigned for this custom are the following:

First. Because it is an act of prayer and adoration directed to God alone, not a discourse, or exhortation made to the understanding of the hearers, who are otherwise taught from their earliest infancy how to assist devoutly at Mass, and to join in the common intention for which it is offered up. The Jews often did not so much as see the priest while he offered up sacrifice for them, much less did they hear and understand the prayers he said at the time, as appears by what is related in the Gospel, of Zacharias the father of St. John the Baptist.—Luke i, 21.

Second. Because Catholics do not consider their church as a *national*, but as a *Catholic*, or universal one. They, therefore, use in this, the greatest act of their worship, as well as in the administration of the sacraments, a *Catholic*, or universal language, which, withal, is most generally understood, and is, like what

they consider their church to be, one and *unchangeable*.

Third. Because it is one of the three languages consecrated on the tree of the cross in the inscription hung over the head of our Saviour, which, as the evangelist thinks it worth while to remark, was written in *Greek*, *in Hebrew*, *and in Latin*, part of all which are admitted into the Mass. These also having become dead languages, are thereby no more liable to change, and seem best calculated to preserve in all its original and primitive meaning the sacred Liturgy of the Christian church.

The bread used in this sacrifice is not common and leavened, but unleavened bread, such as our Saviour must have used at his last supper. For it was death, by the law of Moses, for any one to eat, or even to keep in his house leavened bread at the paschal time. Of such a breach of the Mosaic law our Lord was never once accused by his enemies, who sought every opportunity of bringing him in guilty of some capital crime.

The shape itself of this bread is determined and the form is not undesignedly given it For the circle was considered by most nations as the emblem of perfection and perpetuity, the most peculiar attributes of the Deity.

This bread is also considered as an emblem of the mystical body of Christ, the church, 1 Cor. v. For, as the bread is one whole, composed of many particles cohering together and amalgamated by means of water, and con-

firmed by fire, so the church is but one whole, composed of many members adhering together, and united with their supreme head Jesus Christ, by means of the water of baptism and the fire of charity, as also by their participations in his other sacraments, but above all in this sacrament of the altar, which unites us so closely to our Lord, that, as he himself expresses it, *we may be in him, and he in us:* John xiv, 20. It is also worth remarking, with what propriety, in so solemn and sacred a service, every gesture and motion is regulated, so as to leave as little as possible to personal awkwardness or affectation.

I should think it not easy to find in so short a service as this, which lasts no more than half an hour, such variety of most appropriate prayer, put up for ourselves and all mankind; such sublime and fervent acts of humility and repentance, of faith, hope, and love of God and man, of supreme homage and adoration to the Deity; in fine, such deep sacred meaning, such full, just, and edifying allusion to the great mystery of the redemption, the infinite merits of our Saviour, and their application to our souls. Yet this part of the Catholic worship, which is so pregnant with all that is and must be accounted most holy and divine, by every one professing himself a Christian, is often, nevertheless, from a profound ignorance of the intention of the worshippers, styled, in derision, *mere mummery*—although the church of England herself, in her liturgy,

has thought proper to copy after it. If such ceremonies, however, are but *mummery*, what are we to think of those used even by Jesus Christ himself; for instance, when he gave sight to the man who was born blind, and restored speech and hearing to him who was deaf and dumb?—John ix, 6; Mark vii, 33.

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